The Churchman.

VOLUME XVI. No. 13. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.- 1 TIM. iii. 15. WHOLE NUMBER, 793.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK : SATURDAY, MAY 30, 1846. AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

Near Broadway.

REV. SAMUEL SEABURY, D. D., EDITOR.

TERMS.

1. *Three dollars* per annum, payable in advance.

2. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows :

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed ; or if the money be not paid at the time of subscribing, but remitted, to or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

3. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each subscriber will be received for the *first year*.

4. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office. and remitting, always in ADVANCE, *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

5. All Advertisements not inconsistent with the character and objects of the paper will be inserted.

"The Executive Committee" consists of the following persons :—Floyd Smith, Chairman ; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

Poetry.

For the Churchman.

THE BURNING OF THE TEMPLE AT JERUSALEM.

The morning rays stole through the rosy clouds
That scarce concealed the deep blue vault of heaven.
Beauty serene dwelt on the face of nature ;
The gentle waving of the ripened grain
Bathed in the brightness of the rising sun,
Seemed like the restless motion of a sea
Of gold. The royal palm again shed forth
Its grateful odor on the morn's still air,
The olive leaf with its smooth surface gemmed
With dew, gleamed bright beneath the shadowy boughs
Of cedar, whose fair lofty groves bespoke
The beauty of Mount Lebanon. Kedron
Swept slowly o'er its stony bed, glowing
In all the colors of the breaking day,
And all the tribes of Jacob once again
Were present at the feast of passover.

Long had the Roman soldier pitched his camp
Around Judea's capital, and long
Had famine pressed her suffering children sore,
And oft the trumpet's voice had called to battle.
Vain was the aid of valor, vain alas !
Jerusalem with all her towers was taken.
And now the hosts of Israel's trembling band—
The maimed, the dying, turned them to the mount
Of Zion to the temple of the Lord,
Oppressed by famine, by the victor slain,
Still did they hope Jehovah's guardian arm
Would rescue their famed temple. Yea, they turned !
The famished mother from her dying babe ;
The bleeding soldier groaned no more, but stood
And gazed intensely. The dim eye of age
Leaned forward earnest. There the streaming sun
Shone on the marble pillar white as snow,
And on the cloister, roofed with polished cedar :
The massive gates, o'erlaid with silver, threw
Back o'er the sorrowing land a mellow light—
The rushing noise of chariot wheels, the deep
Mixed sound of battle told the foes return ;
The flying multitude in fear sped on,
And now no more the sacred confine guards.
None worship at the sacred shrine ; but far
Around the fierce intruder's ringing mail
And brazen sandai echoes, nor sends up
The flaming censer its white curling cloud
Of sweet perfume. Instead, the glaring torch
Shoots forth its gleamy rays upon the scene
Of gold and silver and Corinthian brass,
And Babylonian curtain blue and scarlet ;
The rattling flames glowed fiercely o'er the mount
Of Zion, round whose base behold still clings
The vanquished outcasts of Judea's vale,
With fame once crowned that ruled the nations round ;
Now crouching down to earth amid their dead
Before a haughty conqueror. They bow
For life where leaps the frantic steed, and where
The bloody chariot's weight rolls heavily
And slow o'er heaps of dying that o'erspreads
The ground as one vast sable pall of death !
The smoking temple roof with one loud crash
Sinks down. A long wild cry ascends to heaven
From all that kneeling band bereft of hope.
It fell ! the parting soul's last groan was spent—
The broken-hearted Jew's last tear was shed—
The miserable exile's last sigh heaved
In bitter lamentation for its fall.
It fell ! The Roman conqueror gazed with awe
And gave the glory to his sculptured gods,
And to his gilded standard prayed. It fell !—
The glory had departed from Israel.
Then sorrowing Judah bade a sad adieu,
And Jacob's sons forsook their ancient home.

J. F. D. CORNELL.

From the Anglo-American.

SAINT GEORGE, THE MARTYR.

Saint George, the Patron Saint of England, was born in Cappadocia. He is styled the Martyr, inasmuch as he suffered for the sake of Christ's religion, and in order, moreover, to distinguish him from George, the Arian Bishop of Alexandria, who was murdered by the people in 360. By profession a soldier, Saint George became a Colonel in the army of the Emperor Dioclesian; and from the account which Lactantius gives us, we are led to believe that he was the individual who pulled down the Edict against the Christians, which the Emperor had caused to be affixed to the Church doors. Thus confessing Christ, we learn farther, that he was taken before Datianus, the Governor, by whose orders he was beheaded on the 23d day of April, at Nicodemia, in the Lesser Asia, about the year, according to the learned antiquary Selden, 290 after our Lord, though some have dated his Martyrdom about the year 303.

The Council of Rome assembled by Gelasius in 494, included St. George among the Martyrs of Christ. His name also occurs in the Martyrologies of Saint Jerome ; and in the sacramentary of Saint Gregory a proper preface is appointed for his feast, to the effect that we should always and every where give thanks to God, through Christ our Lord, for the venerable confession of his blessed martyr, who endured divers torments, and overcoming them was found worthy of the crown of immortality. In like manner the Martyrology of the Venerable Bede commemorates him, on the 23d day of April, and concluded thus, "at last Saint George finished his martyrdom, by decapitation, although the gests of his passion are numbered among the apocryphal writings. But, says Tillemont, quoting the words of Usuard, "that does not hinder the Church of God from honoring this Saint among the Martyrs, and from ever having a veneration for him, as for one of the most illustrious."

The Greek Church honored St. George with other titles, such as the "Greek Martyr," and "Tropæophorus," or the Trophy-bearer, and observes his festival as a holyday of obligation, on which servile work is forbidden.

In 1222, the Council of Oxford, (England) commanded the festival of St. George to be observed as a holyday of the lesser rank. In 1332, Mephaw, Archbishop of Canterbury, held a provincial council at Magfield, in which a rubric of the principal holydays was sanctioned and appointed, together with the manner how they ought to be observed ; and St. George's day was ranged under the privilege of the greater holydays. About the year 1536, King Henry VIII. set forth his injunction to retrench the number of holydays, and on the accession of King Edward VI. in 1548, the first great change was made, and confirmed by Parliament. The Calendar was then reduced to the present *red-letter* days. Nevertheles, under the auspices of Martin Bucer, Peter Martyr, and other foreign reformers, who had been invited over to England by Archbishop Cranmer, the festival of St. George was placed in *Black* letters in the Calendar. Again in 1552, by an act of Parliament appointing certain holydays, the feast of St George was to be observed on the 22d, 23d, and 24th of April, yearly, by the knights of Saint George, now known as the Knights of the Garter. When Queen Mary ascended the throne, the Calendar was restored to its original form, and in 1559, when the 2d book of Edward VI., as the Prayer Book, revised by Bucer and Martyr, was called, was again sanctioned, the festival of St. George, was again made a *red-letter* day. On the accession of King James I., to the English throne, the day was made a lesser holyday. In 1661, the present Calendar of the English Church was ratified by Convocation, and subsequently by Parliament, and the title of Martyr, Confessor, &c., was prefixed. In 1689, a last effort at change was attempted, but without success.

The relics of St. George, the Martyr, were said to be lying in the 10th century in a Church bearing his name, between Rama and Lydda, or Diospolis in Palestine. Many churches were dedicated to his honor in every country of Christendom. According to the testimony of Selden, the Martyr of Nicomedia was the patron of England even in Saxon times ; and he remarks how natural it was that a warlike nation, such as the English, should very early adopt as their patron so distinguished a warrior and holy martyr as St. George.

The appearance of St. George in aid of the armies of the cross under Godfrey de Bouillon, and also in the expedition of King Richard I. against the Saracens, may be ranked among the tales and false legends with which some have obscured his history. In like manner his encounter with a dragon, it is hardly needful to say, it wholly symbolical, viz. of the triumph of the Christian hero over the power of evil, which Saint John in the Apocalypse, beheld under the image of a dragon.

With the name of Saint George is undoubtedly associated the memory of much that is glorious in the military renown of our country, when the war-cry of Saint George for England, was the signal of victory on the fields of Cressy and Agincourt. And in earlier times when the flower of British Knighthood led their armies to the rescue of the Holy Sepulchre of the Redeemer, the name of Saint George was their unfailing watchword.

Happily the 23d of April has become memorable on this continent by the establishment of the Saint George's Society, and as the names of the founders of this benevolent institution are now registered in heaven, it behoves us to cultivate and promote those Christian virtues which adorned their character, and which will add lustre to our own, inasmuch as they elevate the philanthropist and the patriot in the estimation of the children of this world, as well as in that of the blessed ones in our Father's Kingdom, and will bespeak for us God's favor and heavenly benediction.

Communications.

For the Churchman.

ARTICLES OF RELIGION.

NO. I.

Mr. Editor,—Our Church does not, like the Church of England, require her clergy to subscribe "Articles of Religion." This alteration was effected in a Latitudinarian age—but in this as in other instances it would seem as if the hand of God was secretly directing, and His purposes reaching beyond the intentions of men. Our Church assumes in consequence a position more Catholic, and less open to objection. That there are weighty objections to the English, can, I think, be easily made apparent.

The plea for enforcing a subscription to the Thirty-nine Articles is this : that it is the duty of ecclesiastical authorities to maintain Truth in the Church, and to preserve the people from erroneous teaching.

That this is a duty no one can doubt, nor that its exercise is warranted by Scripture,—for St. Paul writes to Timothy, "Thou hast fully known my doctrine." "Charge that they teach no other doctrine."

But many questions may arise with regard to the legitimate exercise of this duty. It may be asked at the outset—Under what form should the check upon false teaching be exhibited ? should it be in the shape of immediate Episcopal supervision, or better in the imposition of certain general doctrinal tests at the time of ordination ? The suggestion will readily occur to every one, that settled doctrinal tests if set forth by a convocation of Church authorities, will have the advantage over the decisions of any single bishop of greater probable soundness and moderation, and of being more conducive to harmony in doctrine. But on the other hand it is to be considered that it is not so clear how far a person is amenable to any other than his own bishop, how far bishops and presbyters may legislate for other dioceses, and bind, not the existing bishops only, but their successors to the imposition of tests which may be deemed objectionable. Scripture empowers *a bishop* to exercise authority in *his own diocese*—he is the shepherd of the flock—it is he that has the "rule," and him the people are told to "obey." "*Charge*," says St. Paul to *Timothy*, "that they teach no other doctrine." The existing system of national Churches and national legislatures has not the same scriptural warrant ; and so far is the enforcement of "Articles of Religion" from being authorized by St. Paul's injunction, that in one respect it rather contravenes it ; for, to a certain extent, it *takes away* a bishop's prerogative to judge of the candidate's fitness. An English prelate of the present day is not permitted to decide according to what *he* deems a proper standard—but his standard is one settled by others several hundred years ago. Thus it may happen that he will be prevented from ordaining a man whom he deems every way qualified, because he cannot conscientiously subscribe : say the seventeenth article. Or again, it may be that a candidate for orders holds some doctrine which is most abhorrent to the Bishop's theology ; and yet since he subscribes all the Articles, the Bishop feels that he has a claim upon him for orders.

In order properly to estimate the English system, we must consider it not only in cases which have happened, but also in those to which it is liable to be subjected. Let it be considered then what danger the Truth would encounter were a small orthodox party to be outvoted in Convocation by a heterodox majority, and important truths rejected. Or again, if unsound Articles were *imposed*, (e. g. the Lambeth Articles as *was attempted*,) what opportunity would a Church have to recover an orthodox tone when debarred from other than erroneous teaching ? An heretical bishop dies, and his successor may be pure in the faith, but a national Church which imposes faulty "Articles" on its clergy, is tied hand and foot.

The danger of difficulties of this kind reconciles one to the position of our own Articles, and forces one to think that the English system is not only less natural and less scriptural, but less safe than our own, and the primitive plan of simple Episcopal supervision.

The English system is open to the further objections, that it makes an invidious distinction between the clergy and the laity ; it binds the clergy to certain "pious opinions," which are not made terms of communion, and are not therefore binding upon the laity. This entails as it were *two* creeds upon the Church—the minister's creed and the people's creed. This is one phase of the objection ; a second is that a limit is put to the private judgment of the priest, while that of the layman is not so limited. On these points of pious opinion the layman is permitted a liberty of conscience, it is a matter between him and his God ; if he errs it is to be regretted, but he is not therefore debarred from the communion. But not so with him whom God "calls" to labor in His vineyard—this liberty is not granted him —he must say "Shibboleth," else he will not be suffered to answer the call of God. Now such distinctions are manifestly unjust. The shepherd should not be fettered while the sheep are allowed to wander—impose the opinions upon all or none ;—suffer not the layman to hold that which the clergyman may not teach ; or, on the other hand, let it be sufficient for the clergyman to subscribe the layman's creed. If any difference is made, let it be rather in favor of the minister ; is it reasonable to put a restraint on the private judgment of the theologian—the man who makes God's word his study and the business of this life, while a similar restraint is not put upon the judgment of one who follows worldly trades ; which of the two (other things being equal) is more likely to err and to need the restricting hand of authority ?

But why should any distinction be made in either direction ? If the pious opinions set forth in Articles of religion have been revealed by God, let a careful mother bind them upon all her children—if it is not evident that they have, or that some of them have been so revealed, let no man be required to receive them. This was the course of the primitive Church ; when the early Christians *were convinced* that any doctrine was a part of God's revelation, they did not merely require the clergy to acknowledge it, but would not *baptize* any who denied it ; they inserted it into the creed, or else put it forth under anathema. And this seems to be the more consistent course. There is "*one* faith" "once delivered to the saints," of which our Lord said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now, if a Church is *convinced* that certain doctrines are included in that faith which the Apostles taught, let her require a confession of them before baptism. This is not a question of fundamentals or non-fundamentals ; if the Apostles have taught the doctrines, no man can deny them with safety to his soul ; "He that believeth not shall be damned." Let not a faithful mother baptize unbelievers, or suffer heretics to nestle in her bosom. On the other hand, if a national Church, or rather, her *existing* authority, is not prepared to follow the primitive example—to say of its articles of religion, that it is that "one faith" which "he that believeth not shall be damned," is not, therefore, *absolutely convinced* that doctrines deemed probable are certainly apostolic,—is willing, in short, to acknowledge in practice what she holds in theory, viz., that she is not infallible, does it not savor, in such cases, of lording it over God's heritage, to debar a child of God for these doctrines' sake from that service of the altar which, next to the partaking thereat, is the highest privilege he can enjoy upon earth ?

Let the silent comment of the Church Catholic answer this question,—*the English Articles, considered as an ordination test, are without a precedent in the annals of the Church.*

The primitive particular provincial creeds have sometimes been appealed to in discussing the general question touching the English Articles ; but, as we have seen, the parallel fails in one essential particular—the former were *creeds* —the latter *ordination tests* ; and the question is not now whether a national Church can add to the creeds, but whether it is desirable that she should have *two* creeds, one for the laity and another for the clergy. Mr. Palmer, in his defence of the Anglican system, has searched ecclesiastical history for precedents, but finds nothing in any way to his purpose before the *seventeenth* century. He thinks, however, that the four articles of the Gallican Church are in point, but most assuredly they are not, for the clergy were *never required to subscribe to these.* Louis XIV. (the King, not the Church,) did indeed order "that all persons chosen to teach theology in the universities should subscribe them ;" but this, again, is a different thing from a *general* subscription of the *clergy*. In fact, the position of the Gallican Articles is precisely parallel to the position which the Thirty-Nine Articles occupy in our own Church, and opposed to that in which they stand in England. They have been set forth by convention, and are universally acknowledged to be, as Bishop White says of our own, "*in substance* a body of Divine Truth ;" but the *Church* requires no man, clerical or lay, to receive them. Bossuet says, "the clergy do not propose the articles of their declaration as dogmas which it is *necessary to believe*, but because they believe them certain, conformable to the *common* and *ordinary* doctrine of the Gallican Church . . . . and drawn from ancient sources."

The Anglican clerical subscriptions find therefore, here as elsewhere, no parallel ; and surely a doubt must rest upon the propriety of a system which stands alone in nineteen centuries of the history of the Church.

Whether precedents are to be found in the religious societies which have been formed since the Reformation, is a matter concerning which I have not inquired ; nor is it necessary to do so, for it is evident that Churches of God descended from the Apostles are, as to this particular, very differently situated from modern associations. These are human societies in which men unite who hold the same views respecting doctrine and worship ; and the members thereof may very properly object to any one's entering as a teacher among them who does not think as they do. They can say very consistently to such a person, "possibly we may be wrong, and you right, but our's is a society of men who think so and so ; God does not require you to connect yourself with our society, your authority to preach does not depend on us—and we do you no injustice in not admitting you ; go rather and join or found a society of your own way of thinking." But language of this kind cannot be used by the Church of Christ in which a man must remain at the peril of his salvation, and from which he must receive an authority to act in God's name, if he would have a Divine commission at all.

It is the very circumstance that the Church is the city of *refuge*, the ark of *salvation*, the House of *God*, which renders objectionable every act of exclusion which is not founded on the most undoubted authority. And when it is remembered, that in the case of our particular national Church, the authority can be but that of men, and every doctrinal exposition liable to err, the doubtful propriety, in such case, of exclusive enactments is at once evident.

Perfectly proper is it for a particular Church to set forth opinions common among her children ; no one can deny her right to establish "Articles of Religion," but to *bind* these upon her sons and her clergy, is a totally different procedure, and open to most forcible objection—*human* authority in the Church of *God* ;—one *man* presenting a rule of faith to his brother, and saying to him who trusts, "that he is moved by the Holy Ghost to serve God for the promoting of His glory"— "except thou receive *my* creed thou mayest not respond to God's call ;"—*fallible* doctors insisting that none shall be permitted to preach the gospel unless they interpret the Scriptures as themselves do ; again, a majority of a particular theological school, establishing regulations which shall for ever after debar from the service of the sanctuary all their brethren of a common mother, who cannot embrace *their* theology. These are things so distasteful to every generous and Christian feeling, that a strong presumption must rest against a system which patronizes them.

There are doctrines which the Universal Church, the Church of all ages and countries, has pronounced both true and essential, and these her authorities may safely impose upon her children, saying, as of old, "it seemed good to us and to the *Holy Ghost* ;" for it can be only the *guidance of the Spirit of Truth* which has thus led all men to the reception of the true faith. But beyond the circle of the doctrine to which the Church Catholic gives witness, it seems a serious question whether there are any which a fallible authority can lawfully impose on a Christian man's conscience under penalty of forfeiture of certain Christian privileges, *e. g.* ministering at God's altar.

It behoves us to be thankful that our Church has chosen the safer, the more liberal and trustful course ; she has been willing to confide in *the Spirit of God* rather than in *human* enactments ; wisely taking thought concerning those motions which she experiences in her bosom that her wisdom is to refrain from them, knowing that if they are of men, they will come to nought, and if they are of God, she cannot avail, if she would, to fight against Him and to overthrow His work.

COLUMBA.

CORRECTION.—I beg leave to correct a statement made in my last letter, to the effect that a subscription to the English Articles was not required of the clergy previous to 1684. The proper date is 1571. This correction does not affect the argument, which went to prove that for several years *after the establishment* of the Articles, the clergy were *not required* to *subscribe* them, and that during that period, Romish opinions were common in the Church, and tolerated. The Articles were published, first in 1552 ; again in 1562 ; but the Church did not require the clergy to pledge themselves to them till 1571 ; and it was precisely in the years preceding 1571 that Romish opinions were most prevalent. Hence these opinions were tolerated in that period in the history of the English Church when the Articles occupied the position that they now do with us, viz., established, but subscription to them not required.

For the Churchman.

REMARKS ON THE FOURTH VOLUME OF D'AUBIGNE.

(Continued.)

We trust that enough has been said to put our readers on their guard as to the style, spirit, and theology of our author ; and that his title to the character of a rabid ultra Protestant has been fully made out. We beg now to offer a short view of the contents of the volume. The first two books contain much that is interesting. We have much valuable information as to the protest at Spire ;—an amusing account of the debate between Luther and Zwingle at Marburg, in which both are finely caricatured in Mr. D'Aubigne's best manner ; and a very full narrative of all the facts and proceedings connected with the Diet at Augsburg. While, however, we admit that these accounts are interesting, we enter our caveat against any admission of the trustworthiness of Mr. D'Aubigne as an historian. The sources and authorities given in the notes are miserably scanty, and it would seem that a great part of the narrative has been embellished, if not invented, by him. In one of his former volumes he made a great flourish about Luther's finding a Latin Bible, and reading the history of Samuel ; and the story was paraded in our various hebdomadals as a mighty specimen of fine writing ; but the authenticity of the tale has been thoroughly exploded by Maitland and others ; and it has been shown that Mr. D'Aubigne has drawn upon his imagination for his facts in this instance. There are many passages in this volume likewise which look very suspicious, and bear marks of embellishment and fiction. For instance, he puts the following words in the mouth of *Faber*, (p. 62) :

> "If we must choose between the Holy Scriptures of God and the old errors of the Church, we should reject the former."

These are stated to be the very words he used, and they are shocking enough. The note, however, says "that he had rather cast away the Scriptures than the old errors of the Church," (*se malle*, &c., Corp. Ref. p. 1046,) which appear to be the words of the historian and not of Faber. And it is not likely that Faber should have been so foolish as to style the doctrines and practices of his Church "ancient errors," opposed to Scripture, and to be maintained out of mere obstinacy. To be sure, Mr. D'Aubigne does draw this picture of all the Romish theologians ; without exception they are represented as being ignorant, illiterate, stupid, and indeed perfect fools. Now, while we admit that they held grievous errors both of doctrine and practice, we must also confess that they had some able men among them who defended their opinions with great subtlety and ability. These sweeping denunciations of our author are unworthy of a candid and generous mind, and show the furious partizan, who strives to impose upon his readers by noise and vituperation.

There is, however, a very remarkable circumstance connected with this part of the history. We have said that the authorities cited are very brief, and in general ancient. It would seem that Mr. D'Aubigne had referred to none but the fountain heads, and had rejected the assistance of more modern writers, by way of showing a noble independence. We were very much amused, therefore, to find the following exposure of the trick by Prof. Schaf in his work on the Principle of Protestantism already quoted—p. 166 :—

> "The history of the Reformation by MULE D'AUBIGNE, which has had such an extensive circulation in this country, is properly speaking, in its main parts, a skilful working up of German material, particularly the 'Geschicte der Reformation,' by MARHEINECKE, which still remains superior to it in the estimation of all competent judges."

And a note on the same page affords still richer developments ; for speaking of an Essay by the Doctor, entitled "Lutheranism and the Reform," translated for the Biblical Repository, January, 1845, he says :

> "We have been really surprised, however, to see how Dr. Merle *allows himself to plunder German authors*. One idea is taken from the first volume of Tweston's *Dogmatik* ; three ideas are borrowed from Lange's Academical Inaugural Address at Zurich ; all the rest are found in the well known book of Goebel on the 'Union,'" . . . . "Even the example, pp. 139, 148, and 160, are copied from Goebel—all this is mentioned not to depreciate at all the German theologian, but only to show how ready the most distinguished French writers are to take lessons 'in the school of German learning, and to recommend their example to imitation in this country. Why should we undervalue in German, what we are ready to laud as exhibited to us at second hand in French ? What confidence is to be reposed in the judgment of those who undertake to proscribe the entire theological literature of Germany as worthless and full of peril only to the Church, without having read perhaps a volume of it themselves, while they suffer the same material to be smuggled in upon us in any quantity from a different quarter, as profitable and wholesome in the highest degree ?"

We recommend the Editor of the *Episcopal Recorder* to *absorb* thoroughly this last paragraph ; it may do him good.

Now here is a very comical disclosure, which shows Mr. D'Aubigne up very neatly as an unscrupulous plagiarist of other men's labors without acknowledgment. Not one word of Mr. MARHEINECKE do you hear from him : to all appearance he never heard of such a person. On the contrary, he says in the preface to the first volume :

> "This history is drawn from *original sources* with which a long residence in Germany has made me familiar."

Oh ! erudite, magnanimous, parchment-seeking Mr. D'Aubigne ; what a wicked world this is ; how given to envy, hatred, malice, and all uncharitableness ! I try to believe you original and veracious, but I cannot help thinking that you have really seen the history of the man with the long name, and of the [illegible] of some others to boot ; and have got from them your familiarity with the "original sources," of which you boast so loudly. For why do you keep all mention of them out of sight ? Did you presume on the ignorance of readers in England, France, and America ? An old proverb says, "Self-praise is no commendation," and you trumpet forth your prowess a little too loudly, good Mr. D'Aubigne.

If one would form a faint idea of the works that have been written on this subject, he may refer to Murdock's Mosheim, and see the numerous authorities cited by the Editor in the notes. It would seem, therefore, that the ground has been carefully gone over, and that all reference to the labors of his predecessors could not safely be omitted by any one who wished to be an accurate and thorough historian. If Mr. D'Aubigne wishes us to believe that he has discovered some new and important "original sources," which frees him from the duty of consulting modern writers, why has he not stated what these are, how he obtained them, and where they are laid up, that we may be satisfied of their genuineness and authenticity. The foolish notes, of which we have given specimens, hardly answer to this description. Some manuscripts are referred to in the latter part of the book which seem to be of no great value ; but in the important part relating to the German Reformation, there is not much appearance of original search. We have, therefore, set forth in full the charge advanced by Prof. Schaf, which in our humble opinion is corroborated by internal evidence, (for we have never seen the history to which he refers,) and we leave it to the admirers of Mr. D'Aubigne to show that it is unfounded, if they can.

We proceed to a more extended examination of the history of the Swiss Reformation (or *Deformation*, as it might more justly be styled,) contained in the latter part of the book. It occupies a space altogether disproportioned to its historical importance ; and Mr. D'Aubigne, conscious of the fact, gives a singular reason for it in the preface :

> "Should it be thought that I might have described the Reformation in Switzerland with greater brevity, I beg my readers will *call to mind*, that *independently* of the intrinsic importance of this history, Switzerland is the AUTHOR'S BIRTH PLACE."

Is it possible ! what a blessing, honor, and glory to Switzerland that must be ! A little loquacity, therefore, on this topic is perfectly excusable. Pray, proceed at full length, sir ; do not stint yourself. The light dispensed in Switzerland 300 years ago by the Reformation is magnified sevenfold by that country's having been the *birth place* of so splendid a luminary as its historian. On the same principle if a native of Little Peddington should take it into his head to compile a Gazeteer of Great Britain, he will be entitled to occupy the greater part of the book with the description of his *birth place*.

We are not sorry, however, that Mr. D'Aubigne has given so minute an account in this part of his history. The true Churchman who would steer a middle course between the Scylla of Romanism on the one hand, and the Charybdis of Puritanism on the other, will here find the workings of the latter revealed in all their deformity, and be enabled to guard against the developments of the same spirit among ourselves. And if the transactions to which we advert appear to any so outrageous as to be scarcely credible, let him remember that they are described not by an enemy, but by a friend of the perpetrators ; not by one who is interested in putting every thing in a false light, but by an apologist, an admirer, and an applauder of their doings. He has put the most favorable construction upon their motives, and given the most glowing description of their "zealous and Christian spirit." If, therefore, the portraits seem hideous, it is not the fault of the artist, who has done his best to give a flattering likeness.

Our author divides the Swiss Reformation into three periods. The first extends from 1519 to 1526 : proceeded from Zurich as its centre to the eastern and northern parts of the confederation ; and was German in its character. The second reaches from 1526 to 1532 ; extended from Berne into the centre of Switzerland, and was both German and French : the third had its origin from Geneva in 1532, and was established on the shores of the Leman Lake. It is the second period of which he treats in the volume before us. He seems to be conscious that he has a hard task before him, in order to give a favorable description of the scenes which passed : and he therefore seeks to prepare the minds of his readers by asserting that there was need of "powerful and aggressive action," and that "the Spirit of God acted at once externally and internally !" What this aggressive action was we have seen above in the case of Farel and Boyve ; and we shall have to advert to many more proceedings of the same character with that at Valangin. Mr. D'Aubigne presumptuously, and we must add, profanely, claims that they were dictated by the inspiration of the Holy Spirit ; this of course is *ad captandum*, and to disarm criticism, but the flimsy subterfuge is apparent to the reader of the least discrimination. St. John warns us against lying spirits, and commands us to "try the spirits whether they be of God." We shall, therefore, examine this "*heroic and holy revolutionary work* of the Swiss Reformers," as Mr. D'Aubigne styles it, in order that we may know them by their fruits.

Farel, whose pedestrian feats have been recorded above, came from France, and established himself at Argle, a small town in the south of Switzerland, in the winter of 1526–7, under the guise of a schoolmaster, and the name of Ursinus. After some months, having found a favorable opportunity, he threw off his disguise, avowed his name and purpose, and began to promulgate his views amid considerable opposition and violence on the part of the Romanists. Mr. D'Aubigne tells us what they did at full length ; but he is very guarded in his account of the proceedings of the Reformers. Thus, on p. 290 :

> "Some zealous Reformers having thrown down the altars of Baal, according to the language of the times, the evil spirit began to blow with violence in all the Chalitz scattered over the sides of the mountains ; the shepherds issued precipitously like avalanches (!) and fell upon the Church and the Reformers ! !"

We suppose this means, in plain language, that they overthrew the altars of God, whereon the Holy Eucharist was celebrated, in a fit of phrenzied fanaticism, and that the people turned out to punish the sacrilege. This he ascribes to the instigation of Satan !

The following is a specimen of the teaching of Farel :

> "Let there not be in Christ's body either fingers, or hands, or feet, or eyes, or ears, or arms, existing separately, and working each for itself, but let there be only one heart that nothing can divide."

St. Paul has taught in the 12th chapter of 1st Corinthians, that the body of Christ, i. e. the Church, is made up of many members, each appointed to do its own peculiar work. Mr. D'Aubigne says, Luther had one quality St. Peter had not, which was firmness ! probably he would say that Farel was more clear sighted than St. Paul.

Berne, which had hitherto stood neutral, by a change of State officers in 1527 had a majority of Reformers in power. In consequence they began to favor the Reformation, and Zwingle gave them the following godly counsel :

> "Your bears have again put forth their claws. Please God that they do not draw them back again until they have torn every thing in pieces that opposes Jesus Christ."

He seems to have meant those that opposed himself and his followers, and the Bernese appear to have taken him literally, by their subsequent proceedings. The councils of Berne decreed that "the word of God should be preached publicly and freely, even if it should be in opposition to the statutes and doctrines of men." This was all very fair, but the Reformed partizans thinking they had the majority, declared "they would send away the mass, and keep their pastors and the Bible." This was certainly a very liberal construction of the decree ! The Papists naturally resisted this interpretation. The council in vain exhorted the contending parties to keep the peace, and at length a town meeting was called to decide which of the two should prevail. The Romish bishops, and others of the clergy, were cited to appear and defend their cause, but they very properly refused to come, and this motley assembly proceeded to determine articles of faith. Mr. D'Aubigne discourses learnedly on the subject :

> "Had it a right to do so ? No ! not if priests and bishops were appointed, as Rome pretends, to form a mystic bond between the Church and our Lord. Yes, if they were established, as the Bible declares, only to satisfy that law of order by virtue of which all society should have a directing power. . . . . The Church is the judge of controversies, and it is this duty in which it should never be found wanting, that it was now about to fulfil in the disputation at Berne."

We say nothing of the "mystic bond," which is one of those mysterious sayings in which Mr. D'Aubigne delights, and which appears very profound while it is equally vague and unmeaning. But on his own showing, bishops and priests are "the directing power" of the Church, and if so, surely they are to be obeyed as such. How, this gives the people the right of settling articles of faith, we do not understand. The Church is the "judge of controversies ;" we are very happy to hear this truth acknowledged even in words. The Church, however, meant in this principle is the Holy Church Catholic, not the worthy citizens of Berne in town meeting assembled.

As usual, Mr. D'Aubigne gives a farcical account of the disputation; we wish he would read Dr. Pusey's tract on "The dangers of Ridicule in Religion;" he would realize the assertion of St. Paul that "foolish talking and jesting are not convenient." The upshot was a decree that the mass should be abolished, and the ornaments removed from the churches. This was performed with the decency usual on such occasions. Mr. D'Aubigne makes himself very merry with the destruction of an organ—p. 305:

> "Some men, excited by the passions of the moment, fell upon his beloved organ, an accomplice in their eyes of so many superstitious rites, and their violent hands broke it to pieces. No more mass, no more organ, no more anthems. A new supper and new hymns shall succeed the rites of Popery."

His sentiments are similar to those of an old Covenanter's song in the Scottish minstrelsy, which we shall transcribe in part to show how great minds will sometimes think alike:

> "When to the kirk we come;
> We'll purge it ilka room
> Frae popish relics, and a' sic innovation,
> That a' the world may see,
> *There's nane in the right but we*
> Of the auld Scottish nation.
> Jenny shall wear the hood,
> Jockey the sack of God;
> *And the rist-fou of whistles,*
> *That mak sic a cleiro,*
> Our pipers braw
> Shall hae them a',
> Whate'er come on it."

After relating with great *gusto* the tearing down of twenty-five altars, and other desecrations of the house of God, he proceeds:

> "This Reform was necessary. When Christianity in the fourth century had seen the favor of princes succeed to persecution, a crowd of heathen rushing into the Church, had brought with them the images, pomp, statues, and demigods of Paganism, and a likeness of the mysteries of Greece and Rome, and above all of Egypt, had banished the word of Jesus Christ from the Christian oratories. This word returning in the sixteenth century, a purification must necessarily take place, but it could not be done without grievous ruin."

It was observed by an eminent divine, that a fool might say in a few lines, what the ablest scholar could not refute in as many pages. Mr. D'Aubigne is of course no fool, but he is rash and unscrupulous to an extreme; and seems to care nothing for facts or truth, so that he can round off his sentences with some bouncing and startling assertion.

To trace the influence of Paganism on the Christian Church would be impossible in our present limits, and would require much profound research and investigation; as, however, we have only Mr. D'Aubigne's word for it, on which we place but little reliance, we beg leave to say in reply, that we must have some proof that the converts to Christianity did introduce their images, statues, and demigods in the manner alleged. But we are told that the word of Jesus Christ was thus "banished from the Christian oratories," and that it remained an exile until the sixteenth century. This absurd dictum can only provoke a smile of contempt in the mind of the well informed Churchman. He knows that in the fourth and fifth centuries flourished the brightest names and highest intellects of the Christian Church. Then lived S. Athanasius, its noblest bulwark; was he ignorant of the word of God? We have the commentaries ef St. Augustine, St. Jerome and St. Chrysostom, on what? Why on that very word which Mr. D'Aubigne tells us was banished from the Church. We say nothing of St. Ambrose, the Gregories, St. Basil, and others; but remind our readers that from 325 to 451 the four councils were held, which even Zuinglius declared should be received as surely founded on the word of God. And Mr. D'Aubigne himself informs us, on p. 279, that after the Council of Nice the Church was a *doctrinal* Church. Of course, it did not make the doctrines, but taught and expounded what it had received as the true interpretation of Scripture.

The town meeting having proved thus successful, an assembly of the Canton was next called. "The *whole Church, according to the ancient usage of Christendom*, was about to decide for itself on its dearest interests." This "primitive usage" of Mr. D'Aubigne is a phantom got up for the occasion. We wish he would give us his "original sources" in proof. The same result followed this meeting with that held previously in the city. Those who had begun with claiming liberty of conscience, ended by denying it to others; and refused to allow them to partake of the holy Eucharist, except in the way which they thought allowable. Thus the Puritans of England clamored loudly for freedom of religious opinion; but when they had gained the ascendancy, they made the use of the Book of Common Prayer, even in social worship, a highly penal offence; and forbid the priests of the English Church to exercise the duties of their office under peril of fine and imprisonment.

M. N.

(To be continued.)

For the Churchman.

THE ANNIVERSARIES.

Dear Sir,—The last week has been, what one of the secular newspapers not unaptly termed the "Holy week" of the sects. With Puritan obstinacy and self-will they refuse to observe the week appointed by the Church, which rightly goes by that name, and choose for themselves their own fasts and festivals, and their own way of keeping them. I have just risen from a perusal of most of the speeches delivered at the various "Anniversaries" recently held, as reported in one of the daily papers; and heartily disgusted have I been with the impiety, vulgarity, egotism, clap-trap, inconsistency, irreverence, bordering on blasphemy, and want of truth and charity, of which they are to a large extent made up. That these words are not used at random, or without due consideration, I shall proceed to show, by giving you specimens of each of the characteristics mentioned, under their respective heads.

1. *Impiety.* What can be more impious, for instance, than to ascribe the attributes of the Divine Son and Spirit to a material and inanimate object? The stale slang against Churchmen is, that they put the Church in the place of Christ himself, and ascribe to it what can only be predicated of him. While, however, this is notoriously untrue, it can be rightly charged upon the sects in return, as appears from their printed documents and speeches, that they do in reality substitute for Christ and the power of his Spirit, that which is purely inanimate and material, viz., the book—the parchment, the paper, and the ink, that is—denominated the Bible. Hence we do not hear Christ and his religion spoken of as the author and way of salvation; but the approved phraseology is, "the religion of the Bible"—"the God of the Bible"—"the doctrines and duties of the Bible"—"Bible men"—"Bible Christians"—"the principles of the Bible," and so on, ad nauseam. See the speeches of Mr. Freelinghuysen, and others, passim, at the Anniversary of the (so called) "American Bible Society." But this is not the worst. The Bible—the material book—is put in the place of Christ, by making it, according to one speaker, "the spiritual *food* which God has given," and according to another, "the *bread* of life," and "the *source* of spiritual existence." Is not this shocking impiety—ascribing that to a mere book which belongs to Christ himself—the only heavenly bread and author of our spiritual life in the Sacrament of his most precious Body and Blood! So, likewise, is the Bible put by these gentlemen in the place of the Holy Spirit. "As the air is essential to physical life," says one, "so is the Bible *essential* to spiritual life."—"The Bible *renovates* the heart," says another. "The Bible is all-powerful to a sinner's *conversion*," says a third. "By it," says a fourth, "the blind receive their sight, the mourner rejoices, the penitent is comforted, and all men break forth into singing, and joy and gladness are every where in its path." If these things were said of the *Holy Spirit's influence*, operating through the instrumentality of that truth which the Bible teaches, they would then be just and true; but as ascribed to the Bible, as it is simply in itself, they are worse than absurd, and false. So again is this; "That little building in Nassau street—men go by it without remarking any thing particular about it—and yet what streams of *living water* flow out from that unpretending structure to make glad the nations of the earth." Then, that little building in Nassau street is equivalent to Christ, and the ordinances of his Church! This must be what the language means, if it means anything. Let this suffice for the impiety displayed.

2. *The vulgarity.* Take this, for instance; "I feel convinced," says one, "that we need light and intelligence; and that we have to contend against Fourierites, and Fanny Wrights, and all manner of rights, who are all *wrongs*." Very dignified, and worthy of the place and the occasion this! So again; "I love the clergy, I venerate the clergy, I hope we shall all of us, always have '*the benefit of the clergy*.'" Rather small wit! So again; a Dr. Ludlow, of Poughkeepsie, referring to a custom said to prevail in Germany, of the priests going over the farms of his parishioners annually, and blessing them, said, that on a certain occasion the priest came to a farm poorly cultivated, and that after looking over it he exclaimed, "prayer won't do here, it wants manure;" "so, Mr. Chairman," exclaims the facetious Dr. L., "we have come to a place where we want *manure!*" About on a par with this is Dr. Tyng's declaration, "Sir, I have more hope, more confidence in Bibles, than in Paixhan canon!" These are specimens, and only specimens of the vulgar wit resorted to, to amuse the select and Christian audience at the Tabernacle.

3. *The egotism.* Under this head I am at a loss where to begin; for it seems to me that the speeches, as they are reported, are almost nothing but a tissue of this quality of style, from beginning to end. I must, however, give you a few specimens by which you may be able to judge of the whole. In this characteristic especially, our fellow Presbyter, Dr. Tyng, seems to excel. "It argues timerity in me," he says in one place, referring to his taking the place of some others, who were expected to be present, "in me, a poor hack, who have been in the harness all the week, but *I am not in the habit of shrinking*." This puts me in mind of his boast in our own Convention, that "God had given to him a physical frame which never shook at danger," and of his having "prayed by his bedside one morning" before coming to the meeting of that body. So again, in another place, when complimented by the Chairman, as a very worthy substitute for some others who were absent, he is reported to have said, that "he did not know but that he thought it better to trust to the *small stones* of the brook, rather than to the *armor of Saul*, wherewith to overthrow the giant of Gath." So, on another occasion, referring to his having been the medium through whom some person had made a donation to the Society, in whose behalf he was speaking, he must, it would seem, throw in a little self-glorification. "A few weeks ago," he says, "*I* had the pleasure of *catching the biggest fish* that came out of the sea that night. And if any other gentleman wishes to make such another appointment with me, I will pledge my character for punctuality, as yet *never for a moment forfeited*," &c. But the crowning specimen of his self-complacency and egotism is the following: "I am, Sir, not much in the habit of talking of sectarianism," (pity he could not have said of *self*). "I find so much superiority in the names of Christ and Christian over those of Church and Churchmen, that I am somewhat regardless of the lines that define the boundaries among the different *sects* of Christians." He regards his own Church, then, as only a sect! Here we may see the very essence of Low Churchism, and the true ground on which it ever proceeds. Not love and veneration for the Church, about which it can make hue and cry, and professions enough, when it suits its purpose to do so; but the debasing of her to a level with "the other Christian bodies" around her, and the regarding her in the light of a mere *sect*, in no essential respect superior to them. As might have been expected from such an audience (I do not say, as was probably aimed at, and sought for by the speaker,) this declaration of Dr. Tyng was followed by "loud and long applause." Encouraged, perhaps, by this demonstration of approval, (who knows? for who is so watchful as ever to be on his guard against the besetting sin of his own heart?) he continues, "Sir, I have tried to be a sectarian" (not a Churchman, mind you) "but I cannot. I have tried to build and keep up the fence of division between my own and other denominations" (we should like to know when). "But I have ever found that the summer spent in building fences is followed by a winter without a crop." "Great sensation and warm applause," adds the reporter. The speaker obtained "his reward;" and we leave him in the midst of the *human* glory, in which he stands invested, to pay our respects to some others, whom, overshadowed by *his* towering greatness, we had like to have forgotten.

A certain Mr. Adams, who calls himself American Chaplain at Havre, is another instance of the style on which we are commenting. "Not many years ago," he begins, "infidelity exclusively (!) prevailed in France; now *I* can talk with merchants in their stores on religion, and am met with cordiality and candor." Rather a sweeping statement this as to the *exclusive* infidelity of the French. But no matter, let that pass for what it is worth. "It would delight you," he continues, "to attend one of our Tuesday evening meetings, where we expound the word of God, while *ladies* are employed in sewing for an African Missionary Society, and hear the earnest, sensible, and heart-felt inquiries by men of consideration also, on the subjects of the highest importance." Oh rare and ingenious method of preaching the gospel! This is indeed uniting the *dulce* with the utile. This same Mr. Adams at another anniversary spake as follows: "I have been six years among seamen, I have preached to them at St. Petersburg, Hamburg, Rotterdam, England, Wales, and Havre. On one occasion an English sailor was converted. Another who fell from the mast head and broke his leg was also converted. When relating this *anecdote* afterwards in England, I was surprised to see the sailor stumping up to me on a wooden leg, and *acknowledging the kindness and attention he had received from me*. Since then, I have been constantly at Havre, but there have been only one or two instances of conversion. But I think *the exertions that I made told* upon the citizens. The first season I was at Havre, I was the means of converting a lady, who was a *distant relative of the Puseyite Bishop of Exeter*." We would be glad to know *how* distant the relationship was. Probably it was *very* distant indeed. But whether so or not, what earthly use was there of bringing in this remark, except for the purpose of setting off the superiority of his—the Rev. Mr. Adams'—influence over the lady, to that of her distinguished relative the Bishop of Exeter, and so of the superiority of 'evangelism' over 'Puseyism' in general—that is, in other words, of 'presbytery' over 'prelacy.' Another speaker, it is said, "described the case of a sailor who was converted *under his preaching*."—Another "relates an *anecdote*," (that is the favorite expression) "of a sailor of whose conversion *he was the instrument*." Another mentions "his preaching one evening and thinking an *impression had been produced*, and of his then, with a few others, *laboring* an hour or more with a captain, two mates, and a sailor, until *God revealed himself in peace to their souls*." So our friend Dr. Tyng again;—for we must return to him once more under this head, as affording decidedly the best illustrations—says, "A few weeks after God turned my poor blind heart to him, when I was but an infant in grace (query—what is he then in his own estimation *now?*) I had experience of this," &c. And then he goes on to describe the case of a "sailor, who was ill, to whom *he* unfolded the promises of the gospel, &c. &c., and how, one night afterwards, at a prayer-meeting, he heard this sailor speak, and how powerful, and eloquent, and feeling his speech was, carrying with it the conviction of the Christian character of him who uttered it, and how he did not recognize until afterward, that it was the identical Daniel Waldron who had been speaking, and *into whose soul he had been instrumental in implanting the germ of the result he now witnessed*." This last would seem to be the pith of the whole matter; to bring out this the entire object for which the 'anecdote' was told. I must give you one more instance, and then I shall have done with this head. The same speaker in another place says, in reference to the confession of one who had preceded him, in regard to the literal restoration of the Jews to their own land, that the veil has recently been torn from his eyes,—"Sir, it has not lately fallen from my eyes. More than fifteen years ago *I* became convinced that a literal construction of the prophecies is the only consistent one. When I first preached there was a world of spiritualization around me. *I* was almost alone; but since that time, many and many have gathered *around me*." So again; "while *others* look for Sir Robert Peel's Corn Laws, and Louis Philippe's assassinations, *I* look towards the autocrat of the Russias, and watch his treatment of the Jews," &c. What is all this but I, I, I? Self is the centre around which all these remarks are arranged, and the exaltation of self, apparently, the chief object.

Yours &c.,

NO SECTARIAN.

To be continued.

For the Churchman.

Mr. Editor.—The Feasts of Monday and Tuesday in Whitsun-Week, and the Fasts of the Ember-Days, will again remind us of the Convention's pious call for our prayers in behalf of our diocese. The Collect for the Feasts, and the Proper Prayers for the Fasts, and for the week including them, embody Christian principles and views, with which if it please the Holy Ghost fully to imbue our minds, we may certainly hope that our prayers will, for Christ's sake, enter into the ears of the Lord of Sabaoth.

In every part of our duty, our hearts need constant teaching, that we may be directed to a right knowledge of God's word, to a just appreciation of it, and to the way in which He would have us apply it, in all things, to the practical guidance of our heart, mind, soul, and strength. This teaching can come only of the light of the Holy Spirit; which, therefore, should be sought of God by prayer, and by the other means of grace which He has appointed in His church. In all His dealings with us, God is pleased to regard the intellectual and moral nature which He has given us. The only security for permanent religious influences over us, is that they thoroughly enlist our "*judgment*." Hence the deep interest we have in the Church's prayer that God would "grant us, by the Holy Spirit, to have a right judgment in all things." And never surely was this blessing more needed than now. With a deep sense of the weakness and fallibility of our natural judgment, and its proneness to be biassed by "error, ignorance, pride, and prejudice," and an humble consciousness that it can be kept "right" only by the light of the Holy Spirit; the true Christian should thankfully, and with all diligence, sincerity, and earnestness, apply himself to the spiritual acts and exercises, whereby, according to God's word and will, the Church would have him use the means of bringing his mind into meek subjection to the law of Christ, and to the Spirit of His grace; that thus his judgment, purified from carnal and worldly influences, and rectified by those which are heavenly, may be hallowed as the instrument through which the Holy Ghost will lead him into all truth necessary to his walking in the good way, and guide and sustain him in pursuing it.

As this Whitsun-Collect is to be used throughout the week, as well as the Ember-Prayers;* the latter may be considered as making deeply interesting and vitally important special applications of the petition for "a right judgment in all things," which in the former is offered for the members generally of the Church. We pray for "the Bishops and Pastors of 'Christ's' flock," that their judgment may be so rightly guided, with such a correct knowledge of God's word, and of the salutary rules, the best interests, and the existing wants of the Church, and their awful responsibility thence arising, "that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry." We pray for "those who are to be ordained to any office and administration in the Church," that endued with grace and heavenly benediction, and replenished with the truth of the doctrine of Christ, they may have that right judgment in all things, that governed by the sound principles, and moved by the pure and holy affections of the Gospel, they may, both by their life and doctrine, show forth the glory of God, and set forward the salvation of all men.

As for the holy Church universal, so especially for this diocesan portion of it, be supplications, prayers, and intercessions made, in the spirit and for the blessings thus indicated by the Church. Be they the effusions of the true faith and devotion of the Gospel, and we should not doubt, but earnestly believe, that our gracious God will cause us to rejoice in the holy comfort of that "unction from above" which inspires heavenly grace into the heart, strengthens weakness, puts back the enemy, dissolves the bands of strife and of dissension, knits the knots of peace and love, and ministers the manifold gifts by which "Christ's Church doth stand."

FAITH.

For the Churchman.

TWO FACTS.

Mr. Editor,—It is a fact that certain of the nine clergymen who have just attempted to create a new excitement prejudicial to Trinity Church and good Churchmen, out of the general invitation to wear the surplice at the recent consecration, instead of the gown—the garment preferred by these protestors—or in other words, *because they could not have their own way*, were very particular to slight at once the gown and their Bishop when asked to appear at Conventions in that portion of the clerical dress. "Consistency thou art a jewel!"

It is a fact that nearly every one of the rest of these distinguished nine, did appear at the consecration of Grace Church, and walk in the procession in surplices; and this too without a protest! Was this because Grace Church is not Trinity, or because Dr. T. is not Dr. B.?

OBSERVATOR.

Zeal is no further commendable than as it is attended with knowledge.—*Bp. Thomas Wilson.*

Let no man say that he cannot do what God requires. It is basphemy for any man to say so, who believes that God has promised His Holy Spirit to them that ask it in sincerity. God will no more deny His Holy Spirit to one who begs it sincerely, than a father will deny bread to his hungry child.—*Bp. Thomas Wilson.*

---

* That is, either of the prayers at the discretion of the minister.

The Churchman.

NEW YORK, SATURDAY, MAY 30, 1846.

FLOYD SMITH, General Agent, No. 12 John-st., up stairs.

We copy to-day a full and particular account of the consecration of Trinity Church from Morris's "National Press." The description is the fullest, the most minute, and, we believe, the most accurate of any that has appeared; and we gladly avail ourselves of the opportunity to tender our thanks to the editor of that journal for the zeal and public spirit he has evinced on every proper occasion in behalf of the interests and rights of Trinity Church, and especially in the assaults to which it has been lately exposed.

Numerous as was the assemblage of clergymen, it would probably have been larger but for the meeting of the Pennsylvania Convention, which prevented the attendance of the Philadelphia clergy, much to the regret of many of them.

From all that were present at this imposing ceremony we hear but one account as to the interest which it inspired. The weather was auspicious; the arrangements for the preservation of order were entirely successful; the services were beautiful and impressive; the sermon gave the highest satisfaction, and the music was every thing which the greatness of the occasion required. All these, combined with the sacred associations of the Holy Day, gave a festive character to the celebration, and, but for one sad drawback, would have rendered it an occasion of unmixed joy. As it is, the event has been one which will be long and joyfully remembered by all true hearted Churchmen, though not without a shade of gloom.

> I like what you have said in favor of Bishop Hopkins' Address to the Bishops, Clergy, and Laity of our Church. God grant a blessing to all such endeavors to keep our Church from the Jesuitism of Tract No. 90. We have been doing what we could to keep our students from popery in Jubilee College. Archbishop Tillotson's Tract on *Transubstantiation* has been set forth among us to very good effect. Above all, we have endeavored to fight the battle against popery on the legitimate ground where victory to the Protestant cause is sure and certain, and speedily won. We charge the Church of Rome with the awful crime of idolatry worse than pagan. No pagan ever essayed on impossibility, viz., "to make that which always *was*—that which is *now*—and that which always will be—the ETERNAL GOD." No pagans ever worshipped the work of their own hands, and then *devoured* with their own mouths the god that they had made.
>
> The doctrine of Transubstantiation, as maintained by the decree of the Council of Trent, which Dr. Seabury, poor man! wishes all the clergy to adopt as their opinion, implies, and exemplifies all this worse than pagan idolatry.

The above is an extract from a letter which appeared in the Protestant Churchman of March 9th, of the Rt. Rev. Philander Chase, D. D., Bishop of the Protestant Episcopal Church in the State of Illinois, and Senior Bishop, &c. We have copied it for the purpose of contradicting its statement, that the editor of this journal wishes all the clergy to adopt as their opinion the doctrine of transubstantiation as maintained by the decree of the Council of Trent. It is utterly untrue that we either hold the doctrine or wish others to hold it.

But duty to our readers requires that we should not suffer such language, from whatever source it may come, to appear in our columns without cautioning them against being betrayed into profanity and blasphemy in their opposition to the Roman error. The above argument is borrowed from infidels, who tell us that it is impossible that the SON OF GOD should ever have been conceived of the Virgin, and have been put to death by the Jews; the difference being that infidels consistently apply it to the whole mystery of the Incarnation, while in the above instance it is applied to the mystery whereby the Son of God is made our food and sustenance. Happily, however, the depths of possibility are not to be sounded by the plummets of a Voltaire or a Bishop Chase. But the infidelity of the argument is, in some aspects of it, more excusable than the vulgarity of the language in which it is often expressed; for the latter is a gratuitous offence against good manners and reverential feeling. It is the profane vulgarity of Paine which has given him his peculiar position among infidel writers.

We reject the tenet of transubstantiation because it is not revealed; it is not the doctrine of the Scriptures; it is not the doctrine of the Catholic Church. We hope that our readers will rest their opposition here; appeal to reason and sense on the subject of this mystery with great caution, if at all; and abstain from the weapons of ridicule and derision, if for no other reason at least that they may show that decent respect for the feelings of Romanists in regard to the mystery of the Eucharist which they expect infidels to show to them in regard to the mystery of the Conception, Nativity and Death of our Blessed Lord.

We think that our readers will be interested in a few extracts which we propose to make from Mr. Gresley's late pamphlet—"The Real Danger of the Church of England." The views which it takes, no less than the clearness and force with which they are maintained, render it in our view a production of much value and "needful for these times." In England it has been received with much approbation, and the "English Churchman" anticipated good to result from it, by its drawing the attention of those in authority to the evils which it detects. "Mr. Gresley has put forth a most valuable pamphlet, in which he treats the subject so earnestly, plainly, and forcibly, that we see not how the heads of the Church can any longer delay taking the subject into their most serious consideration. Our complaints may be met by the obvious objection that they are anonymous, (so also are those of the 'Record,') but when a man of Mr. Gresley's character and standing in the Church deliberately puts his name to a pamphlet, carefully and considerately written, it is morally impossible that the very serious charges which he brings forward should be unheeded."

The "Real Danger" to which the Church of England is exposed, (and all will see how well the same may be said of the Church in this country,) and which in reality is likely to lessen her usefulness, debase her character, and radically change her doctrine and spirit, Mr. Gresley finds in the sufferance of Puritanism within her pale, and the unlimited toleration in her ministry of men who are continually denying her most important tenets, mutilating her services, and encouraging all the rebellious spirits in the land to resist the orderly and authorized regulations of her ministry. To this faction he attributes the lawless opposition made in certain parts of England to the use of the offertory in church, the surplice, and other regulations of the kind, made, be it understood, by the authority of the Bishop of the diocese, but nullified by the unscrupulous opposition of those who cannot endure the slightest approaches to a genuine display of the system of that Church to which they have vowed obedience. But all displays of Puritan resistance are, in Mr. Gresley's view, much less important than the weight which is given them by those in authority. Let but the Bishops stand entirely neutral, or act with strict impartiality, and the spirit of Puritanism must finally yield to the true Anglican system,—it is their courting this faction and yielding to its clamors which renders the issue doubtful, by discouraging many who would otherwise be enlisted on the side of order. It was entirely owing to Puritan influence that the opposition to the offertory was made, and it was undoubtedly a dread of Puritan outcries that induced the Archbishop's letter recommending that things should remain as they were in the different churches, as well as individual acts of other prelates. Mr. Gresley argues that although this letter has no legal weight, it still must have great influence with many, and thus that a mere spirit of rebellion has been allowed to draw forth a sanction of settled violations of the Church's fixed laws. This permission of Nonconformity is one result of Puritan strategy.

"But," the author proceeds, "it may be taken as an axiom, that whenever external ordinances are attacked, the real subject of dispute is some vital doctrine." And he next goes on to establish that the fundamental error of Puritanism is the denial of the doctrine of Baptismal Regeneration—showing how unmistakeably it is contained in the Prayer Book, and how abhorrent it is to the whole temper of Puritanical teaching. Where a fundamental doctrine is thus allowed to be assailed, he maintains that the most dangerous consequences must follow.

Other specimens of Puritan influence more peculiar to England follow, such as the "Record's" opposition to the Bishop of London's Charge, the late Mr. Simeon's systematized simony, and Bishop Wilson's scheme for perpetuating Puritanism in Calcutta Cathedral, their Society-system, their anonymous newspaper attacks on orthodox clergymen and institutions, (of which instances are not confined to England or the columns of the "Record,") and generally the existence of a wide-spread organized unscrupulous and active party determined to *Puritanize* the Church of England.

But Mr. Gresley does not stop here,—he goes on to show what is needed to counteract the evil and alarming influences at work. He dwells on the need of decided measures in regard to those who deny the Church's teaching, and refuses to believe that any greater harm will result than the desertion of as many to Dissent as have already left the Church for Rome. He advises a judicious and gradual restoration of practices commanded, but fallen into disuse. He suggests that many follow the noble example set at Leeds of building and endowing churches free to all, with daily prayers and weekly communion, as conditions of endowment. He hints finally at the want of an increase in the number of Bishops, and at improvements to be made in the school-system. His main object however is rather to call attention to the dangers which threaten, convinced that if these be well known there will not be wanting some to withstand them, and he expresses his sense of their pressing reality by what will seem to no one who considers the subject attentively an over-stated peril, that if Puritanism again gets the upper hand and overspreads the Church, "the old Church of England men who keep to the Prayer-book as it is, shall be driven from the pale of the establishment, and become a second body of Nonjurors."

We begin our extracts with one in which Mr. Gresley quite clearly establishes the true position of the Anglican school as distinguishable from those known as Romanizers, and for the present take our leave of it with an expression of thanks that the mists are dispelling, and that the advances of our true foes may be clearly seen. Puritanism has long been sounding the alarm of danger from another quarter, in order to set in array its own battle, but its real designs are now unmasking we trust in time for their utter defeat.

> The Church of England has just passed through a process of fermentation, a fever has raged in her veins, a storm has troubled her atmosphere; and now that these symptoms have subsided, a great change is found to have taken place within her. The Church is not what she was. Parties within her have shifted their ground. New combinations have taken place. Opinions and doctrines which had almost become extinct are again recognized and widely established.
>
> Of those members who, in the process of fermentation, have been thrown off and separated from our communion, no one influenced by the ordinary feelings of Christian charity can think or speak otherwise than with feelings of the deepest sorrow; especially when we consider the offences thrown in their path, and how possible it is that we who remain may by our sins, and still more by our negligences, be, in no slight degree, answerable for their schisms. For such as we are, to exult in their departure, to rejoice that so many of our brethren, some of them so far superior to ourselves in the highest Christian graces, should have fallen, would exhibit in ourselves a spirit very little akin to that of the Master whom we serve. They have gone, and we yet remain: let us not be high-minded, but fear.
>
> But now that the fever has subsided, the new aspect under which the Church presents itself demands our careful attention. The principal feature is, the growing up and establishment within her bosom of a new and energetic school, or rather the revival of a school, of theologians, which, though largely influential in various periods of our Church's former history, had more recently, till within the present generation, almost become unknown. The last ten or twelve years have seen the rapid progress and extended influence of what are commonly called *Church Principles*. Hundreds, nay thousands, of our clergy, and these amongst the most zealous and learned, and, what is much to be considered, the *youngest*; a large proportion of our best educated laymen; our aristocracy and gentry; our professional men, and men of business, and these undeniably amongst the most serious and religious, have more or less embraced these principles. The rising generation at our Universities is deeply embued with them. Nor are they confined to educated persons, though unquestionably most prevalent amongst them. On the contrary, wherever such principles have been fairly set forth, there will be found many families and individuals amongst the middle and the lower classes, in some instances whole parishes, enthusiastically attached to them, and embracing them with a warmth and energy not to be surpassed by those who have been enabled by their attainments more deeply to examine them. In truth, Church principles have an equal efficacy to engage both the intellect and the feelings; and by their perfect adaptation to all degrees of intelligence and station, show their close affinity with that sacred doctrine which is given for the salvation of all degrees of men.
>
> Any attempt to mix up this school, which has become so widely spread in the English Church, with the Romanizers who have left us, would prove great ignorance of the real state of the question, or a deliberate intention of causing prejudice. True that, to a certain extent, and before the principles of each were fully understood, they have acted and sympathised together. Reverence for the Church was their bond of union. But now the difference is marked, and the separation defined for ever. They who, in their zeal for the Church, fixed their views on the Roman Pontiff, have withdrawn from us; those who remain look to the Church of England as their spiritual mother. Perhaps some Romanists in heart may yet be left behind; but to represent these as identified in principle with the Anglican body is an unfair and disingenuous manœuvre, unworthy of an honest controversialist. The characteristic feature of the Anglican party is, a devoted attachment *to their own Church*—not as being faultless, far from it; but as being the branch of the Church in which the providence of God has placed them,—their spiritual Mother—their Nurse, who has fed them from their youth with spiritual food. To persist in saying that men influenced by such principles are Romanists in heart, is nothing less than a shameful calumny. Their fault, if fault it be, is being Ultra-Anglican. They acknowledge and firmly believe the Church of England to be the divinely-appointed instrument for administering the means of grace to the people of this land. They see no other instrument for Christianising or humanising the swarming millions of their countrymen. They have no hope but in her. If she fails them, all is over. Even now they are filled with alarm. They grieve for the insufficiency of her efforts. They wonder at the immorality, worldliness, and atheism, that abound. How is it, they ask, that a branch of God's true Church should have allowed such a state of things to exist? They believe the sole reason to be, that the Church has not been suffered to put forth her strength. Her influence has been impeded; she has been shorn of her due proportions. Her doctrines have been perverted or suppressed by false sons: her services curtailed and corrupted. Restore her to her true position, and she will yet accomplish her work. Thus the Anglican Churchman stands in a position analagous to that of the Reformers in the sixteenth century. The Church had then become corrupt and inefficient, and needed reformation; and so it does now. Only, whereas at that time positive corruption had crept into her doctrines and ritual, which needed to be expunged; now, on the contrary, what is required is, to carry out her existing ordinances and teach her true doctrine to the people.
>
> This is the position occupied by thousands both of the clergy and laity. Pledged servants of the English Church, seeing in her, and in her alone, not only health and salvation for themselves, but the power to regenerate the nation, and save it from impending ruin; mourning over her suppressed doctrine, her neglected ordinances, her ritual degraded, they watch for the time when they can work more effectively in the cause of the mother who hath borne them. To do her the best servic they are able, is the fixed purpose of their hearts.
>
> This, then, is a prominent feature in the present position of the Church. The existence of a body of men, considerable in numbers, and still more so in zeal and moral energy, who are firmly attached to the Church of their country, and desire to spread her influence through the land. As a school or party, they occupy a distinct position in the public eye, and still more as an element in the moral power of the country. Their influence is more quiet than obtrusive; it is rather an undercurrent than an agitation of the surface. A free press is at their command, and has afforded them a position in every kind of literatute. Not only books of theology of the highest order, but periodicals, works of education, works of fiction, poetry, memoirs, travels, all departments, in short, are more or less imbued with Church principles. Church principles appear continually where yon would least look for them. Where you would expect a sneer at the Church, or such a notice as betokened an utter ignorance of her claims or nature, now not unfrequently you find a respectful, if not a cordial recognition. The latitudinarian or eclectic admits Church principles amongst the influential agents of moral progress, as the Roman Emperor would have placed a statue of Jesus Christ amongst the gods of the capitol. The liberal and worldly honor Church principles by their aversion; the revolutionist and atheist by their threats of persecution. In short, the existence of this body, or school, or party, by whatever name we call it, its revival and rapid progress during the last twelve or fifteen years, its establishment as an integral portion of the moral condition of the age, is (to use a current phrase) *a great fact*, which cannot be denied. Church principles have gained a position in the mind of the nation, from which they are not likely to be soon dislodged; nay, if we may judge from the circumstance of their taking hold principally on the seriously minded of the younger portion of the community, it is reasonable to expect that they will, in the next generation, make a great advance and acquire a firmer hold.
>
> But there is another great fact to which we must now advert, and that is, *the reaction* which has sprung up against these principles. Church principles being, as we believe, essential parts of Christianity, could not remain inactive, any more than the leaven placed in the three measures of meal. They are essentially proselytising and aggressive. To spread a regenerating influence through society is their leading object; to induce men to give up their worldly, self-indulgent habits, and exercise self-denial, wide extended charity, exalted purity,—this is their aim and tendency. Hence of necessity they have, like the first preaching of the Cross, excited a strong spirit of opposition; and *it is this reaction against them, which, as it is a prominent fact at the present moment, so it is the great danger to which the Church of England is exposed.*
>
> From the first, the cause of Church restoration and the revival of Church principles has been prejudiced by the excesses and imprudence of some ardent spirits, who have confounded the true Catholic and the Romish doctrine. The line between Church doctrine and Romish doctrine, as well as practice, is, in reality, broadly and plainly marked; but eager partisans have not always perceived it, and quick-sighted opponents have skilfully availed themselves of the errors of a few to prejudice the ignorant, not only against what is really Romish, but what is most truly Catholic and most thoroughly English.

Much has been said about the request made by the committee of arrangements for the consecration of Trinity Church, at the time they gave the invitation to the clergy, that such of them as intended to take part in the services should send their surplices that they might appear in them in the procession, rather than in the black gown. Now from the rubrics in the "Form of Consecration" it is at least evident that the Church requires the clergy present at such ceremonial to unite with the Bishop in reading the 24th psalm antiphonally, and directs that as many of them as can be should be accommodated with seats "within the rails" of the chancel. The question then is, which is the more suitable for a clergyman to appear in, who is to sit *within the rails*, and take part in the service, his sacerdotal or his academic vestment? And when the question is thus stated, we suppose there can be no hesitation in answering it in favor of the surplice. However we are perfectly willing to submit the question to Bishops Hopkins and Eastburn.

In consequence of there having been another Church organized eighteen months ago, under the title of the Church of the Advent, and to avoid the inconvenience of having two Churches in this city of the same name; at a meeting duly held of the Episcopal congregation worshipping in the Lyceum, on the 4th inst., at the place of worship, under the pastoral charge of the Rev. John Grigg, a new organization was entered into, and eight Vestrymen and two deacons were regularly chosen, under the title of the Church of the Crucifixion.

LIST OF CLERGY.—It is requested that information be sent to this office by Tuesday next, of all recent changes in the residences of the clergy of this city, Brooklyn, Williamsburgh, and Jersey City. The publication of the list of clergy will be resumed in the next number of the Churchman, and be repeated (if practicable) on the first Saturday in every month, with such additions, omissions, and alterations, as may be known at the office to be proper. Such information from time to time, as may preserve entire accuracy in the list, is hereby respectfully requested.

We understand that the Rev. John L. Watson, late assistant minister in Trinity Church, Boston, has accepted a unanimous call to the rectorship of Grace Church, Newark, N. Y.

Our grateful acknowledgments are due to several of the secular papers for the kind terms in which they have noticed the recent change in the appearance of our paper. Among others it is proper to mention the National Press and the New York Jeffersonian; from the latter of which we take the following:

> THE CHURCHMAN.—We feel exceedingly gratified to see this ably-edited paper appearing to-day in an enlarged form and new dress. The type has, we learn, been expressly procured for it. All this augurs well for the stability of the paper, and the prospects of its future usefulness in the cause of the Church. Although by large recent additions to the subscription list of the Churchman, it may be said to be beyond necessity, yet the friends of the Church every where must remember that improvements of this kind are attended with large additional expenditures; and to meet these as well as to extend more and more its sphere of usefulness in the dissemination of sound wholesome doctrines, they should not slacken their efforts in support of the paper, but continue to increase its subscription list. It will be in our judgment money well laid out.

FAMILY AND PRIVATE PRAYERS. *By the Rev.* WM. BERRIEN, D. D., *Rector of Trinity Church, N. Y. Fourth Edition, revised.* New York: Stanford & Swords, No. 139 Broadway. 1846.

Most happy are we to welcome a new edition of a work, the most useful, perhaps, among the many of the same class which the Rector of Trinity has provided for the devotional use of the members of our Church. The present edition, as we learn from the preface, has been newly arranged, and materially enlarged, chiefly by the addition of ancient litanies.

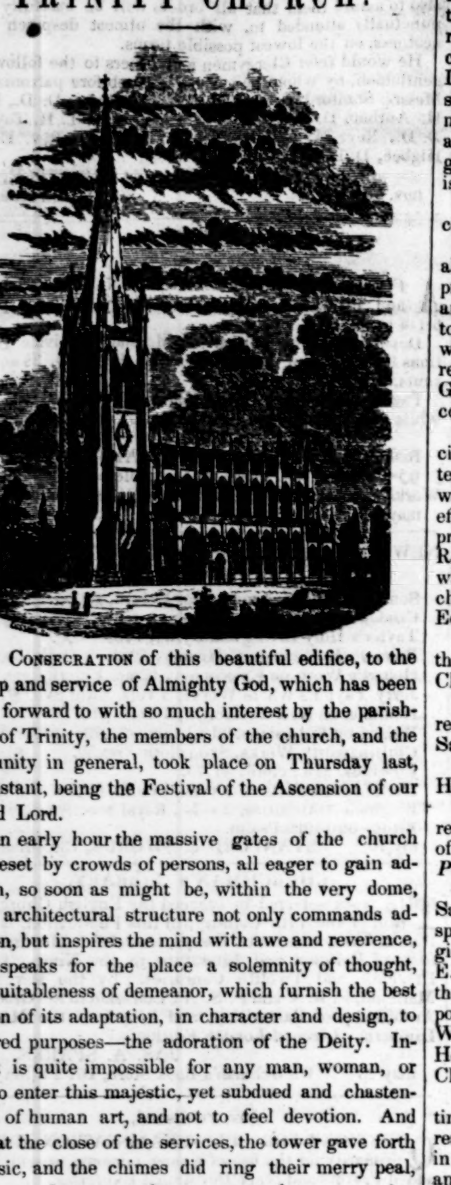
THE STANDARD PRONOUNCING DICTIONARY OF THE FRENCH AND ENGLISH LANGUAGES, &c., &c. *By* GABRIEL SURENNE, F. R. S. D. Appleton & Co., 200 Broadway, and G. S. Appleton, 148 Chesnut street, Philadelphia.

This appears to be a very complete book of its kind. In addition to the words in common use, it contains 8,000 terms connected with science and the arts; 8,000 historical and geographical names, and 11,000 terms lately published, together with a copious critical apparatus.

THE SCRIPTURE DOCTINE OF MIRACLES DISPLAYED: *in which their nature, &c. are impartially examined and explained, according to the light of Revelation and the principles of sound reason. By the Rt. Rev.* GEORGE HAY. *Vol.* 2. New York: Casserly & Son, E. Dunigan, & Co.

The first volume of this work we did not hesitate to recommend; the second volume brings us, with respect to the continuation of miracles, on controversial grounds, and takes positions to which we cannot accede. It is, however, an able and dispassionate work,

Consecration OF TRINITY CHURCH.



The CONSECRATION of this beautiful edifice, to the worship and service of Almighty God, which has been looked forward to with so much interest by the parishioners of Trinity, the members of the church, and the community in general, took place on Thursday last, 21st instant, being the Festival of the Ascension of our Blessed Lord.

At an early hour the massive gates of the church were beset by crowds of persons, all eager to gain admission, so soon as might be, within the very dome, whose architectural structure not only commands admiration, but inspires the mind with awe and reverence, and bespeaks for the place a solemnity of thought, and a suitableness of demeanor, which furnish the best criterion of its adaptation, in character and design, to its sacred purposes—the adoration of the Deity. Indeed, it is quite impossible for any man, woman, or child, to enter this majestic, yet subdued and chastened pile of human art, and not to feel devotion. And when, at the close of the services, the tower gave forth its music, and the chimes did ring their merry peal, how many a heart was then transported to scenes beyond this mundane sphere, where the notes of Cherubim and Seraphim are constantly attuned to hymns of praise! But to return to the events of the day. No sooner were the doors opened for the admission of such persons as had tickets, than the seats were as speedily occupied by the first comers.

In the intermediate time, the Right Rev. the Bishop of Michigan, who has for some months past been entrusted with the performance of Episcopal duties in the diocese, and has given such general satisfaction to all parties in the exercise of his functions, assembled with the Reverend the Clergy and Laity, at the residence of Mr. William J. Bunker, No. 39 Broadway, where the accommodations for forming the usual procession on such occasions, were amply sufficient, and had, at all events, been tendered to the vestry with such kindness, as declared the proprietor to *be* a BON-CŒUR.

As anticipated, the influx of country clergymen was immense; or, as the Psalmist literally expresses it, "great was the company of the preachers;" and we may add, of the hearers, too, for every parson brought with him at least a tithe of his congregation, and what with Church-wardens, vestrymen, and the ever active female friends of the church, the household of the faith was most respectably, and never better, represented in this city.

The following clergymen were in attendance, many of whom were from neighboring States:

W E Wyatt, D D, Balt
H J Whitehouse, D D, N Y
Jon M Wainwright, D D, N Y
Jos Hunter, Brooklyn
L Windsor, Lockport
Jas Millett, N Y
A T Twing, Lansingburgh
R B Van Kleeck, Troy
G B Andrews, Wappinger's Creek
E F Edwards, Whitehall
R Hubbard, Waterford
I Sherwood, Cold Spring, L Island
G B Engle, Niles, Michigan
R Sherwood, D D, Hyde Park
M Marcus, N York
M Moody, Sharon, Conn
T Towell, Staten Island
H Williams, R Island
A P Smith, Patterson, N Y
G W Hathaway, R I
J H Nichols, N Haven, C
E F Slafter, Cambridgeport, Mass
W Berrian, D D, N York
C Burroughs, D D, Portsmouth, N H
A Searle, Chaplain U S N
J M Ward, Marmaroneck, N Y
C Newell, Chaplain U S N, N Y
F A Foxcroft, Mass
W Walsh, Cairo, N Y
S P Parker, Mass
O H Smith, Port Jackson
J I Tucker, Troy
L Carter, N York
T W Coit, D D, N Rochelle
W E Eigenbrodt, Greene
J Grigg, N York
A B Hart, N Y
J F Schroeder, D D, N Y
B Evans, N Y
C H Halsey, Sing Sing
S C Davis, White Plains
T M Leavenworth, N Y
J Scovill, Johnstown
J B Morss, Waterford
R B Fairbairn, Troy
S Hawksley, Marlborough
J Morgan, New York
L T Bennett, Guilford, Ct
S M Haskins, Williamsburgh
D Baldwin, Guilford, Ct
T Mallaby, Plattsburgh
R Shaw, Phillipstown
G W Nichols, E Haven, Ct
E Y Higbee, D D, N Y
S L Southard, N Y
H Jelliff, N Y
R T Huddart, N Y
O Harriman, Jr, Hempstead
J Dowdney, N Y
C R Duffie, N Y
P S Chauncey, N Y
A Hull, New Berlin
J McVickar, D D, Chaplain U S A
M Van Rensselaer, Albany
F Vinton, Brooklyn
B I Haight, N Y
J B Bradin, do
E N Mead, do
B C C Parker, do
W Powell, Westchester
A H Partridge, Bedford
W P Morgan, Norwich, Ct
T Lyell, D D, N Y
D Burhans, D D, Poughkeepsie
E M P Wells, Boston
E Ballard, Massachusetts
G J Geer, Ballston Spa
N B Burgess, Utica
H W Sweetzer, New York
W Creighton, D D, Tarrytown
J Brown, D D, Newburgh
H McVickar, D D, N Y
W Walton, New York
J A Spencer, N York
M P Parks, West Point
W A Muhlenberg, D D, College Point
H Adams, Ulster,
C H Hall, Huntington
J M Forbes, New York
G T Bedell, New York
E Bourns, New York
Samuel I Evans, N York
E A Nichols, New York
W H Hart, Walden
D V M Johnson, Islip
J A Hicks, Rutland, Vt
H M Davis, Manville, R I
E M Johnson, Brooklyn
G Winslow, Staten Island
C S Henry, D D, Brooklyn
W C Mead, D D, Conn
G S Coit, Conn
A S Todd, D D, Conn
E C Bull, Conn
J W Coe, New York
P A Proal, Utica
H F Roberts, Sag Harbor
J Pound, N York
A M Loutrel, N J
A Nichols, Newtown, Conn
C Clapp, N York
W Morris, ditto
H B Sherman, Belleville, N J
R S Howland, N York
C Tomes, Knoxville, Tenn
A C Coxe, Hartford, Conn
N S Richardson, Derby, do
R Hoyt, N York
J D Carder, Ft Hamilton
M A Nickerson, Stillwater
S B Babcock, Mass
W M Carmichael, D D, Watertown
S Davis, Rome
E Selkirk, Albany
G B Eastman, Oxford, Ct
J Chapman, P Amboy, N J
F Thayer, New York
E K Fowler, Monticello
J Purves, Conn
H De Koven, New York
E D Barry, D D, Jersey city
A C Patterson, ditto
Richard Cox, N York
I Pardee, N Y
W L Johnson, Jamaica
H Bryant, Conn
J W Diller, Brooklyn
W C Ashley, Conn
H Wheaton, Po'keepsie
J J Robertson, D D, Fishkill Landing
C F McRae, N C
R F Burnham, Hoboken
T S Judd, Windham
R Washbon, Rensselaerville
E W Peet, Rahway, N J.
I H Tuttle, Hudson
L A Barrows, Oak Hill
J H Price, N Y
J M Garfield, Albany
Rev Prof Hackley, D D, Columbia College
A Ten Broeck, N J

with many others whose names we could not obtain—altogether numbering over two hundred—and all in the procession in surplices.

At the hour appointed—heaven smiling upon the scene, and the propitious sky giving token of its favor, the assemblage moved towards the church in the following

ORDER OF PROCESSION.
The Sextons and their assistants, with staves.
The Rector, Teachers, and Scholars of Trinity School, founded in 1709, and from that time continued without interruption.
The Architect, his Assistants, and Master Workmen.
The Vestry of Trinity Church, with the Officers of the Corporation.
The Vestries of the city churches, (in the reverse order of dates of organization, viz.: the last organized first in the line.)
Students in the General Theological Seminary of the Protestant Episcopal Church in the United States.
Lay Trustees of the Protestant Episcopal Society for promoting Religion and Learning in the State of New York.
Trustees of Columbia College.
Lay Members of the Standing Committee of the Diocese, and Lay Deputies and Provisional Deputies to the General Convention.
Strangers specially invited.
Clergy in surplices, not of the degree of D. D.
Doctors in Divinity, in surplices.
The BISHOP.

On arriving at the principal entrance, the procession filed off for the bishop to take the precedence into the church. And here one of the most imposing features was that in which a clergyman, with the two most youthful pupils of Trinity School, first entered the church. The magnificence of the building, the solemnity of the occasion, cast a feeling of deep admiration into every breast; but when these children came into the church, love filled every bosom, and admiration and love mingled their streams, to brighten the eye of the world, to see the emblems of innocence entering their Father's house to bless it. This is truly the Church of Christ, which, while it reaches beyond the loftiest, forgets not the most humble.

Received, as is usual, by the church-wardens and vestry of the parish, and immediately followed by the reverend the rector, assistant ministers and the clergy, the laity bringing up the rear, the bishop and clergy read the twenty-fourth psalm, antiphonally, as the ordinal directs, in going up the middle aisle of the church to the communion table. The congregation at once rose and remained standing. And now, whilst the procession was entering and taking their respective seats, Dr. Hodges played a voluntary on the organ, which bespoke him to be master of the art divine, and the instrument—incomplete as it yet is—such an one as will do ample credit to the builder, Henry Erben, nor fail to give satisfaction to his patrons and friends when finished.

The remainder of the consecration service was proceeded with as follows:—

The bishop, sitting in his chair on the right of the altar, the instruments of donation and endowment were presented to him by the senior warden; then standing and turning to the congregation, he offered up the customary prayers to the throne of the heavenly grace; whereupon, the sentence of consecration having been read by the Rev. Thomas H. Taylor, D. D., Rector of Grace Church, and then laid upon the table, the bishop concluded this part of the service.

The anthem, composed by Dr. Hodges for this especial service, from Heb. ii. 20: "The Lord in his holy temple, let all the earth keep silence before Him;" and which, in itself, is an admirable production, was most efficiently and delightfully performed by the choir, as a prelude to the morning service. This was read by the Rev. Jonathan M. Wainwright, D. D., to the Venite, which, with the Proper Psalms, 84, 122 and 132, was chaunted; the remainder of the prayers by the Rev. Edward Y. Higbee, D. D.

First Lesson—1st Kings, 8; v. 22—63, was read by the Rev. Samuel L. Southard, rector of Calvary Church.

Second Lesson—Heb. 10; v. 16; v. 19—26, was read by the Rev. Benjamin I. Haight, rector of Al Saints' Church.

The "*Te Deum*" and "*Benedictus*" were from Dr. Hodges' Trinity Service in E.

The *Introit*, read by the Rev. Thomas Lyell, D. D., rector of Christ Church, was the twenty-first selection of Psalms; Stanzas two and three, with the *Gloria Patri. Tune, Bristol.*

The ante-communion was read by the Right Rev. Samuel A. McCoskry, Bishop of Michigan. The responses at the Ten Commandments, the Gloria, Trisagion, &c., were all from Dr. Hodges' Trinity service in E. The Epistle and Gospel proper to the Festival of the Ascension being necessarily merged into those appointed for the occasion, the first was read by the Rev. William Berrian, D. D., rector; the second by the Rev. Henry J. Whitehouse, D. D., rector of St. Thomas' Church.

Thus far the services were performed in their distinctive places—viz. the morning prayer, from the reading desk, on the right, and in advance of the altar, in a line with the centre of the middle range of pews, and outside of the chancel. The lessons from a bronze lectern—a fac-simile of an ancient lecturn in the parish church of Lynn, in England: it is made in the form of a spread eagle, mounted on a globe, which revolves on its axis, and is placed immediately in front of the centre aisle, at the foot of the first flight of steps leading into the chancel.

While the seventy-ninth selection of psalms (*Tune, Old Hundredth*) was being sung, the bishop ascended the pulpit, which is attached to the second column on the north side, and ranges diagonally with the south entrance of the church; and what heart-stirring devotion did not that incomparable old tune awaken, as each note, deep and solemn, pealed forth through the vaulted roof, and wafted upward the creature's praise to Him who made us?

The subject of discourse was enunciated by the bishop in the very words of the text, Leviticus xix. 30, "Reverence my sanctuary; I *am* the LORD!"

He observed that the occasion of their present solemnity had been long looked forward to by various classes both in and out of the Church; and though with widely different views and feelings, still with satisfaction on the part of all, and with interest, peculiar interest, on that of all true Churchmen. While the former might dwell on the advancement of the arts, and the proud and noble specimen of architectural beauty before them, which has already caused the erection of so many other ecclesiastical structures of a like character, in various towns, cities, and places throughout the union, even since this church had been begun, the latter—the Christian and the Churchman—had cause to rejoice at the progress of religious feeling, and the earnest desire, which evidently now prevailed, of appropriating to God's use the best of earth's possessions, and not that of devoting to Him, whose is the silver and the gold and the choice trees of the forest, anything refuse or with a more niggardly or sparing hand! After passing a deserved tribute upon the skill and fidelity of the architect, who, the bishop observed, would need no other monument to perpetuate his name, and eulogizing in becoming terms the representatives of those good old Churchmen, whose ashes repose in silence beneath the shadow of this hallowed fane!—who had consummated their work with so much credit to themselves—the Church-wardens and Vestry of this ancient parish—the bishop went on to show that the sanctuary, or church, which God commands us to reverence, is, in a more especial manner, the place where He has promised to meet with His people; and hence, although He is with us at the family altar, in our private devotions, &c.; He is with us in the Church, in a way in which He is not with us elsewhere; that therefore it is our duty to meet with Him where He has appointed, not only occasionally, but at all times,—daily. He then pointed out the admirable adaptation of the church to such sacred purposes, and after dilating upon the mode and manner of reverencing the house of God, and exhorting all to the performance of their solemn vows and obligations in respect of their duty to God and man, he remarked, that every thing that tends to increase devotional feeling in these infidel times, should be encouraged and promoted. The forms and requirements of the Church should be strictly observed, as they conduce to piety, and confirm the mind in habits of practical devotion: he made allusion, in like manner, to the woman who approached our Lord with an alabaster box of precious ointment and poured it upon his head, when the question was asked why was this waste? The same inquiry had been made in reference to the building of this costly church, said the Bishop, but glad was he, that years of toil had not been considered too much to prevent its completion, and the all important emblem of our faith was placed on its summit, that even the way-faring man might observe it and adore his Maker. We regret indeed that our limits will not enable us to notice this discourse so fully as it deserves; nevertheless, we doubt not the Bishop will be requested by the clergy who heard it, to favor them with a copy for immediate publication, of which it is well worthy. In fine, it was a Christian bishop's discourse to a Christian people; it was simple, yet sanctified, free from bombast and words that do not profit; it was scriptural, it went to the heart, as it came from the heart; it told us truth in the language of sincerity, free from controversial strifes and dogmas, and made an impression which will be lasting. Of the style and manner of the bishop, it does not become us to speak; but we may say, that if the rest of our bishops come up to the standard of Bishop McCoskry's commanding manner and style of elocution, the Church may well compare in the present day, in this, as in other respects, with her condition in her best and palmiest days.

After the sermon, which occupied thirty minutes in the delivery, and was received with evident gratification by the congregation, an Anthem, by Dr. Boyce, "I have surely built thee an house to dwell in," &c., 1 Kings, 8; vv. 13, 27, 28, 29, 30, 37, 38, 39; and 1 Kings 9, v. 3, was performed by Dr. Hodges on the organ, with his efficient choir, among which were the following prominent vocal performers:—Mrs. Loder, Mrs. Bostwick, Mrs. Bourne, Miss Sinclair, Miss Hodges, Mr. Massett, Mr. Maynard, Mr. Clark, Mr. Demarest, Mr. Leach, Mr. Kyle, Mr. Watson, Mr. Crabb, Mr. Gillelan, Mr. Loomis, Mr. Geo. Loder, &c. &c.

The bishop then returning to the chancel, proceeded with the communion service. The alms at the offertory were received by the building committee, and are to be appropriated to the highly important object of sustaining missionaries in our own diocese, in such feeble parishes where the ministration of God's Word cannot be secured to the members of our communion, without some aid from the missionary committee.

The hymn in the communion was the 95th. *Tune, St. Ann's.* The GLORIA IN EXCELSIS was also beautifully chaunted.

The Rev. Drs. Lyell, Creighton, Burroughs, Wainwright, Whitehouse, and Higbee, assisted the bishop in the administration of the holy Communion, of the which there were at least four or five hundred recipients.

When, after the blessing, and whilst a second voluntary was played, the remainder of the consecrated elements having been "reverently eaten and drunk by the minister and other communicants," as the rubric directs, and the congregation had remained seated until the pattens and chalices were returned and placed upon the holy table, the services closed. The chimes then struck up a merry peal, and the Bishop and Clergy returned to the house of Mr. Bunker.

And now having gone through the detail of this highly impressive and interesting, as well as imposing ceremonial, let us revert once more to this noble edifice. Every part, to say the least of it, is in admirable keeping; it is worthy of the church, an honor to its vestry, and a noble monument of the improved taste of the age in architecture, if not in piety. We hope, indeed, it is of the latter no less than of the former. Religion is the handmaid of the arts and sciences; she promotes whatever is lovely, virtuous, and of good report; and how much do we not owe her! It is to our own advantage to cherish and encourage every symptom of her advancement and growth among us; and instead of crippling and trying to break down such a corporation as Trinity parish, which has done so much for other parishes, besides her own, both in this city and throughout the State of New York, we—especially since we call ourselves churchmen—should bid her prosperity, and say, *esto perpetua!*

The present Trinity Church is the third erected upon the same site. In the spring of 1839, certain indications of decay in the former edifice, which was not more than fifty years old, led to an examination of that building, and to a determination to build a new one in its place. This is now done, and from the nature of its superstructure, there is every reason to believe that it will be more enduring, become gray with time, and last to hoary age.

On the third of June, 1841, the corner stone was laid in the north front buttress of the tower, and on the lid of the leaden box, containing several deposits of books and coins, was engraved as follows:—

LAUS DEO.
The Corporation of Trinity Church
In the City of New York,
Commenced the Erection of this Edifice
In the Autumn of the Year of our Lord, 1839;
In the Ninth Year of the Episcopate of
Benjamin Treadwell Onderdonk, D. D.,
Bishop of the Diocese of New York,
On the site of the former Edifice
Then become decayed and
Insecure, on the front of which
Was a tablet with the following inscription.

Which is now placed in the vestibule over the inner door:—

D. O. M.
TRINITY CHURCH
Was founded in the year 1696,
Enlarged and beautified in 1737,
And entirely destroyed in the great
Conflagration of the City, Sept. 21st, A. D. 1776.
This building was
Erected on the site of the former
Church,
in the year 1788:
Right Rev. Samuel Provoost, D. D., Rector,
James Duane, Esq., and John Jay, Esq.,
Churchwardens.

The monument of Bishop Hobart is now placed in the chapelry on the south side of the chancel; the rest of the mural monuments are properly disposed of in the vestry room on the south, contiguous to the chapelry, and in the room adjacent to the north porch of the church, on the other side of the chancel. Among the more recent monuments we observed one, erected by the family, to the memory of the late Mr. Thomas Swords, who for more than half a century was an eminent publisher and bookseller in this city, and also a vestryman of Trinity Parish. He died June 27th, 1843, in the 80th year of his age.

The whole of this immense fabric, which was designed by Mr. Upjohn, the architect, is constructed of solid stone, quarried at Little Falls, N. J., beyond Patterson, on the Passaic. Each stone is squared upon the surface, and pecked by hammering; and so laid on its natural bed, which will enable it to resist for a longer time the action of the weather. The master builder was Mr. Robt. Vandenburg. The sculptor, Jas. Thom, whose Tam O'Shanter has immortalised his name, was for a time the master spirit in that department; he was succeeded by Mr. James Connell. Samuel Martin and William S. Youngs were the master carpenters; Robert Bolden, carver. The style of architecture is what is called, "the perpendicular Gothic," of which the mullions and ornamental panellings all run in perpendicular lines. The arches are pointed, and are struck from two centres on the line of their base. The "History of the City Churches," published by H. M. Onderdonk & Co., 25 John street, contains different views of Trinity Church, remarkably well finished, with suitable illustrations, and to this we would refer our readers for a fuller account.

The full length of the nave, from the organ screen to the great altar window, is 137 feet. The nave is 36 feet wide, and rises 67 feet 6 inches to its extreme height. The entire length of the churchis 192 feet—exclusive of the tower, as stated, 137 feet. Breadth of the church outside, 84 feet—inside, 72 feet. Height of the tower, 284 feet. The altar-window is distant from the ground 20 feet—rises to the apex 65 feet, and is 25 feet in width. It is divided into seven bays, containing representations, in stained glass, of our blessed Saviour, the four Evangelists, and the Apostles St. Peter and St. Paul, all which, together with the devices of a suitable character throughout the windows in the church, are as fair specimens of the art of painting on glass, as can be seen in this country. The artist is Abner Stevenson.

The succession of incumbency in this parish has been as follows:—

1. The Rev. William Vesey, from 1696 to 1746.
2. " Henry Barclay, D. D. 1746 to 1764.
3. " Samuel Achmuty, D. D. 1764 to 1777.
4. " Charles Inglis, D. D. 1777 to 1783.
5. Rt. Rev. Samuel Provoost, D. D. 1783 to 1800.
6. " Benjamin Moore, D. D. 1800 to 1816.
7. " John H. Hobart, D. D. 1816 to 1830.
8. Reverend William Berrian, D. D. 1830—the present Rector, a Christian and a gentleman, who is beloved and respected by all, and whom all delight to honor.

The Assistant Priests are:

1. The Rev. Jonathan M. Wainwright, D. D.
2. " Edward Y. Higbee, D. D.

Both distinguished preachers, and well worthy to fill the high station they occupy in the Church.

3. Vacant.

DEACONS.

1. Rev. Cornelius Duffie, a son of a former Rector of St. Thomas' Church, in this city.
2. ——.

CHURCHWARDENS.
Adam Treadwell
Edward W Laight

VESTRYMEN.
Teunis Quick
Peter A Mesier
Anthony L Underhill
William Johnson
Philip Hone
William E Dunscomb
William H Harison
Robert Hyslop
Henry Cotheal
Thomas L Clark
William Moore,
William H Hobart
Henry Youngs
Alexander L McDonald
Samuel G Raymond
Gulian C Verplanck
Philip Henry
John I Morgan
David B. Ogden
Anthony J Bleeker

BUILDING COMMITTEE.
Mr Ogden, decd
Mr Treadwell
Mr Lawrence, decd
Mr Moore } In places of two who died in 1844.
Mr Youngs }
Mr Dunscomb
Mr Harison
Mr Hyslop

COMMITTEE OF ARRANGEMENTS.
Rector
Mr Treadwell
Mr Hone
Dunscomb
Mr Harison

The church, as well as the organ, is yet incomplete, in several respects; the chancel remains to be ornamented, which will greatly enliven its appearance. The sedilia are not in their places; niches are to be introduced into the end walls over the doors of the vestry, etc., and a canopy to be placed over the pulpit. The bishop's chairs on either side of the altar, are superb, and the mats, carpets, and cushions, all correspond, and are in good keeping.

The pavement around the altar is tessellated with divers colors of marble—that in the chancel with black and white—the steps are beautiful specimens of statuary marble, and the aisles are laid in brown free stone.

The Church will be closed until Trinity Sunday, June 8th, on and after which, divine service will be regularly performed every Lord's day, at the usual hours, and prayers read daily at 9 A. M., and 3 1-2 P. M., throughout the year.

All of the organ yet in a condition to be used, is as follows:—the whole of the small *choir organ*, (placed in front) with the exception of a half stop; and *seven-thirteenths* of the *swell organ;* together with the *dulciana* bass of the swell. Not a piece of the main organ, nor one of the heavy *pedal* pipes which will hereafter contribute to the glory of the instrument, is at present in a condition to be used. Dr. Hodges, nevertheless, most ably sustained his high reputation throughout the performances of the day, and it is right that we should mention, that not only was the specification of the organ drawn up by him, but that the instrument has hitherto proceeded under his inspection. The major part of the music used at the consecration, was composed by him for the occasion. Dr. Hodges has likewise achieved what hitherto has never been attempted, the *tuning* of the bells, which now are in the most perfect order.

It remains for us to say, that the arrangements for the consecration were all admirable, and that the greatest order pervaded the whole ceremony. The committee were as liberal in the distribution of tickets as they could be, and general satisfaction appears to have been given. Moreover, Trinity Church, which is now consecrated to the service of Almighty God, is to be, in fact, a free church, open to all. No pews are to be sold or let, and only such persons as owned pews in the former edifice, are to have pews of right in this.

The whole service occupied five hours, and the Bishop left town in the evening for his own diocese, where, we hope, he will arrive in safety.

At 8 o'clock in the evening, the hospitality of the Rector's house was extended freely to all the Clergy and Laity, who honored the Vestry by their attendance. And so ended a day which will be long remembered as one of peculiar interest to the Church.

Domestic Intelligence.

NEW HAMPSHIRE.—The 46th Annual Convention of this diocese will be held at Portsmouth on Wednesday, June 10th.

MASSACHUSETTS.—The 56th Annual Convention of this diocese will be held in Trinity Ch., Boston, on the same day.

At a meeting of the wardens and vestrymen of the Church of the Advent, in Boston, held May 5, 1846, the rector presiding:—

Dr. Wm. E. Cooke asked leave to read several letters which had passed between the chaplain of the Lord Bishop of Frederickton, and himself. He stated, in explanation, that at the commencement of the daily service, many had been anxious to restore the alms-chest to its appropriate place and use; and that having seen a notice that engravings had been issued of an alms-chest, of an ancient model, which had been presented to the Lord Bishop of Frederickton, on his leaving England, for his diocese, he had ventured to inquire by letter, whether copies of such engravings were to be obtained. His Lordship immediately signified by his chaplain, the Rev. Richard King, that he would have much pleasure in being permitted to present an alms-chest, similar to that which had been given him, to the Church of the Advent. In accordance with this kind proposal, as gratifying as it was unexpected, this valuable gift had just been received, and, with the correspondence, was now submitted to the disposal of the wardens and vestrymen.

The vestry adopted a series of resolutions, thanking the Bp. for his donation, and directing the alms-chest to be permanently placed in the porch of the Ch. They also requested their Rector to communicate a paper from the same prelate "on the advantages of open seats in churches.

Clerical Changes.—The Rev. Geo. Packard has removed to Andover, North Parish. The Rev. Theodore W. Snow has been called to the Rectorship of Grace Ch., New Bedford.

WESTERN NEW YORK.—*Bp. De Lancey's Visitation.* On Sunday, May 10th, in the morning, services were held in Zion Church, *Avon.* Prayers were read by the Rev. Mr. Pratt, of Rochester. The sacrament of Baptism was administered by the Bishop, to an infant. The Bishop also confirmed *three* persons and preached.

In the afternoon of the same day, in St. John's Church, *Honcoye Falls*, the Rev. Mr. Platt read prayers, assisted in the Lesson by the Rev. Mr. Lockwood, the Missionary of the station. The Bishop preached. The confirmation was postponed.

On Monday, the 11th, in Zion Church, *East Bloomfield*, the Rev. Mr. Platt read Prayers, and the Bishop preached. The Rev. Messrs. Embury and Eaton were also present.

In the afternoon of the same day, in St. Paul's Church, *Allens Hill*, the Rev. Mr. Platt read Prayers, and the Bishop preached, the Rev. Mr. Eaton, the Missionary, also being present.

Tuesday, the 12th, in Trinity Church, *Centerfield*, the Rev. Mr. Platt read prayers, and the Bishop preached.

Thus was completed the first tour of visitation for the season, in which seventeen parishes and stations were visited. In fulfilling the appointments, the Bishop travelled in the ten days, about 300 miles and preached seventeen times.

The Rev. Wm. J. Bakewell, the Rev. John B. Colhoun, the Rev. Wm. H. A. Bissell, and the Rev. John Henry Hobart, having been canonically transferred to the Diocese of Western New York, have been received as clergymen thereof.

Bp. De Lancey has set forth a prayer to be used in his docese during the session of the State Convention for amending the Constitution. It is as follows:

> Most gracious God, we humbly beseech thee, as for the people of this Commonwealth in general, so especially for their Delegates in Convention assembled to amend the Constitution of the State; that thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honor and welfare of thy people. Save them from all error, ignorance, pride and prejudice; and of thy great mercy, vouchsafe, we implore thee, so to direct, sanctify and govern them in their present work by the mighty power of the Holy Ghost, that all things may be ordered and settled by their endeavors upon the best and surest foundations, and that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations. These and all other blessings for them, for us, and thy whole Church, we humbly beg in the name and through the mediation of thy Son Jesus Christ, our most blessed Lord and Saviour. *Amen.*

NEW JERSEY.—The preparatory school of Burlington College will open on the first of November next.

PENNSYLVANIA.—*Confirmations.*—At Pottsville, May 11th, 12 persons, (2d visitation;) Church of the Redemption, Fairmount, the 18th, 25; St. Stephen's Church, Philadelphia, Sunday, the 17th, 22.

Convention.—The Sixty-second Annual Convention of the Protestant Episcopal Church of the Diocese of Pennsylvania, assembled in St. Andrew's Church, on Tuesday, the 19th inst., at 5 o'clock, P.M.

The Right Rev. Alonzo Potter, D.D., Bishop of the Diocese, called the Convention to order.

The roll of the Clerical members of the Convention and the list of Lay Delegates were read.

George M. Wharton, Esq., was nominated for Secretary, and there being no other nomination, according to a rule of the Convention, balloting was dispensed with, and he was, *viva voce*, unanimously re-elected.

The Rev. William H. Odenheimer was nominated for assistant Secretary, and there being no other nomination, he was in like manner unanimously re-elected.

The Convention decided to hold two sessions a day, from 9, A. M. to 2, P. M., and from 5 to 7, P. M., except on Wednesday morning, when it will meet at 10 o'clock for Divine service.

The rules of Order were read.

The Rev. Drs. Morton and Bull, and the Rev. T. M. Clark were appointed a committee on the claim of the Rev. George C. Drake to a seat in the Convention.

The Convention adjourned to meet on Wednesday morning, at 10 o'clock, for Divine worship.

After the adjournment, the Bishop invited all the members of the Convention to take tea at his residence.

Wednesday morning. The Convention met this morning, at 10 o'clock, for Divine worship.

The Rev. Dr. Morgan read prayers, assisted in the lessons by the Rev. Mr. Mintzer.

The Ante-communion was read by the Bishop, the Rev. Dr. Bull reading the Epistle and Gospel.

The celebration of "the Holy Communion of the Body and Blood of our Saviour, Christ," followed, and was administered by the Bishop, assisted by Rev. Drs. Bull and Morgan, and Rev. Mr. Mintzer.

The Sermon was preached by the Rev. Dr. Morton, from Acts xx. 28: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

The Convention subsequently manifested its appreciation of this Sermon, by a vote of thanks to the Rev. Dr. Morton, for his able discourse.

After the Benediction by the Bishop, the Convention proceeded to the regular business, calling the rolls and approving minutes.

The Bishop then read his address, detailing his official acts, etc., which occupied about forty minutes. It is a document of much interest, of which we need not say more now, as we hope soon to give our readers the opportunity to read it.

The amendment of the Constitution recommended by the last Convention, admitting Clergymen to seats in any Stated Convention, who may have become canonically resident and have taken charge of a Parish at any time before the adjournment of the previous stated Convention, although the period of twelve full calendar months may not have elapsed, was confirmed unanimously, and the Constitution altered accordingly.

The Convention then adjourned to 5 P. M. Afternoon session. The minutes of the morning were read and approved.

The Committee on the claims of Clergymen to seats, reported that the Rev. W. C. Cooley, and the Rev. George C. Drake, were entitled to seats, and they were admitted accordingly.

Under the alteration of the Constitution, noted in the proceedings of this morning, the Rev. Jehu C. Clay, D. D., became entitled to a seat, and took it accordingly.

On motion, 500 copies of the Bishop's address were ordered, by a unanimous vote of the Convention, to be printed in pamphlet form.

A proposal to amend the 4th article of the Constitution in relation to Lay delegates, providing that no person shall be a delegate who has not been a worshipper in the Church he is appointed to represent, for six months previous to his election, and *who is not a communicant of the Church* at the time, shall be eligible to a seat in the Convention, was dopted by the following votes:

Clerical members,	Ayes 59,	Nays 7.
Lay Delegations,	" 50,	" 10.

If this be confirmed by the next Convention, no person will be entitled thereafter, to a seat in the Convention who is not a communicant of the Church.

The Churches of St. Mark's, Frankford, St. James the Less, near the Falls of Schuylkill, and of the Redemption, near Fairmount, were admitted into union with the Convention.

A resolution which was offered to repeal the 8th of the Revised Regulations, which excludes St. Thomas' and other African Churches from the Convention, was lost by the non-concurrence of the two orders. The vote was:

Clerical members,	Ayes, 53,	Noes, 15.
Lay Delegations,	" 28,	" 30.

The Convention adjourned to 8 1-2 o'clock on Thursday morning. The proceedings have been very harmonious and pleasant.—*Banner of the Cross.*

The Rev. John Long having received and accepted an invitation to become the Rector of St. Andrew's Church, Springville, St. Paul's, Montrose, and St. Mark's, New Milford, Susquehannah county, Penn., requests that his letters and papers be sent to Montrose.

LOUISIANA.—The Convention of the Episcopal Church, held at Baton Rouge, has just closed; present, the Rev. Bishop Polk, of Louisiana, and elveven clergy. Bishop Smith, of Kentucky, was also present. The meeting is represented as being very harmonious. Reports showed that the church in this State was steadily advancing. Important movements were made in the cause of education, as a subject which the Episcopalians seem to have much at heart. At Jackson, (La.,) the Southern Institute for young ladies, under the care of the Rev. Dr. Lacy; at Baton Rouge, the classical and commercial day and boarding school for boys, under the care of the Rev. Mr. Burke. Both these institutions were recognized as diocesan schools, and cordially recommended to the support of the Church. Another important movement was made in the cause of education, by a resolution forthwith, to commence forming an "education fund," with the view of sustaining a parochial school, in connection with each Episcopal Church in the State; already six such schools exist.

Several new churches are expected to be erected and consecrated in the diocese before the next meeting of the Convention, which is to be held in this city, on the second Wednesday after Easter, in 1847.

The Convention was attended by the following clergy from our own State; F. L. Hawks; Charles Goodrich; N. O. Preston; C. Fay, New Orleans; D. S. Lewis, St. Francisville; J. Burke, Baton Rouge; E. Guion, Natchitoches; A. H. Leman, West Baton Rouge; D. Kerr, Thibodeaux; G. McCloud, Shreveprrt.—*N. O. Tropic, April* 30.

To Correspondents.

"S." "J. G. M." and "St. Ann's Hall," received.

"A Member" in our next.

"W. W.," "Zelotes," and a "Dialogue on the Surplice," are in type, but unavoidably excluded.

Married.

In Trinity Church, Newark, N. J., on the 20th inst., by Rev. John Dowdney, Rector of St. James's Church, New York, Mr. Robert J. Wharton, of Cincinnati, to Miss Penninah M. Honeywell, of Newark.

Died.

On the 16th inst., at the residence of his father, Samuel Sitgreaves Bowman, aged 20, only son of the late Rev. Dr. Bowman, Rector of St. James's Church, Lancaster, Pa.

Clerical Changes.

The Rev. L. A. Barrows having accepted a call from the Vestry of St. Paul's Church, Oak Hill, Greene county, N. Y., requests that letters and papers intended for him may be directed to that place.

The Rev. John Morgan having changed his residence from Stratford to New York city—his address accordingly.

The Rev. Dexter Potter has accepted a call from Christ Church, Bethany, New Haven county, Ct., and desires all letters and papers directed accordingly.

Calendar.

JUNE.

1. Monday in Whitsun-Week.
2. Tuesday in Whitsun-Week.
3. Ember Day.
5. Ember Day.
6. Ember Day.
7. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Wednesday, the 24th day of June, 1846, at 6 o'clock, P. M.

By order,
EDWARD Y. HIGBEE, Secretary.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Tuesday, the 23d of June next, at 9 o'clock, A. M.

P. VAN PELT, Secretary.

New York, May 80th, 1846.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Tuesday, the 23d of June next. in St. Luke's Church, in the city of New York, at 7 P. M.

The Annual Sermon will be preached the same evening in said church.

Divine Service to commence at 8 o'clock.

The Essay will be read before the Alumni on Wednesday, at 12 M.

By order, &c.,
W. WALTON, Recording Secretary.

May 25, 1846.

Anglo-American Free Church of St. George the Martyr, No. 410 *Broadway, near Canal street.*—This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 12th May, the Treasurer has received the following contributions:

From a communicant of St Paul's ch, Tompkinsville, N Y, $1; St Paul's ch, Detroit, Mich, 117 41; Trinity ch, Princeton, N J, per Rev A B Paterson, for the Jews, 25; through Rev J Peterkin, from Winchester, Va, Christ ch, 36 50; Miss Lee's S S class, 3; left by the late Mrs F Jones, 15—54 50; a friend to missions, Brownsville, W N Y, per Rev F Rogers, half, 2 50; St Paul's ch, Medina, Ohio, half, 5; a communicant of St Paul's ch, Elyria, Ohio, half, 1; monthly offerings, Christ ch, Stratford, Ct, per Rev J Scott, rector, 14; Good Friday collection in Christ ch, Wiltown, S C, per Col Morris, for Jewish chapel, 14 34; for the relief of missionaries in the West, from an Episcopalian, 100; Monumental ch, Richmond, Va, for the Jews, 8 54; through E W Howard, from St Paul's ch, Wickford, N J, 3 50; St Paul's ch, Pawtucket, 50; Rockville and Drybrook, a missionary station, 2 98—56 48; St James's ch, Chicago, Ill, 42; St Andrew's ch, Ann Arbor, Mich, 8; St Paul's ch, Jackson, 17 72; an individual, do, 1—26 72; St John's ch, Bellefonte, Pa, 3 50; do, for the Jews, 4; Harcourt parish, Gambier, Ohio, for the Jews, 50 cts; collection in St Stephen's ch, New York, for Michigan, 50 64; additional, by a lady, per the Rev C H Halsey, 3; St John's ch, Knoxville, Tenn, $5; annual contribution of the Ladies' Sewing Society, Trinity ch, Plattsburgh, N Y, 10; S S St Luke's ch, New York, 25; St Peter's ch, Albany, 188 50; through J P Doan, R A in St Louis, Mo, monthly collection, Christ ch, 247 50; St John's ch, 15 85; do, Christmas offering, 2 75; monthly missionary lecture, Christ ch, [illegible] communicants, Pittsfield, Ill, 5—273 [illegible] Grace ch, Providence, R I, half, [illegible] Hagerstown, Md, 20; St James [illegible] 5; a member of St John's ch, [illegible] 2; collection in Emmanuel ch, [illegible] St Paul's ch, Burlington, [illegible] Good Friday collection, All [illegible] 43 66; St George's ch, [illegible] Peter's ch, Charleston, S C, [illegible] N C, 40; Immanuel ch, La Grange, [illegible] ch, Marshville, Mich, 3 [illegible] Creek, 3 25; St Luke's [illegible] in Christ ch, Nashville, [illegible] chapel, N Y, 183 41; [illegible] of an Easter offering, [illegible] ciety of Christ ch, [illegible] $1606 32—of which [illegible] —received since [illegible]

[illegible]

New York, May [illegible] 1846. [illegible]

FOREIGN MISSIONS.—Since his report of May 12th, the Treasurer acknowledges the receipt of the following amounts:

From St Paul's ch, New Haven Ct, Rev S Cooke, rector, $300; Brownsville, W N Y, a friend to foreign missions, 2 50; St Paul's ch, Medina, O; half, 5; St Paul's ch, Elyria, O, a communicant 1; Trinity ch, Van Buren, Ark, 1 85; All Saints' ch, Fort Smith, Ark, 3 15; Sewing Society, Christ ch, Winchester, Va, 1st payment, education of a child under Mrs Payne, to be named Lucy Balmain, Africa, 20; St John's ch, Providence, R I, per hands of Robt H Ives, Esq, 2d annual payment for support of the Rev. E W Syle, China, 1000; Easter offerings, St Stephen's ch, Harrisburg, Penn, 20; St John's ch, Bellefonte, 3; All Saints' parish, Frederick, Md, for China, 10; S S of do, for China, 13 43; rector's children, for China, 78 cts; Bishop Polk Missionary Society, Mobile, Ala, education of boy and girl, China, 50; Christ ch, Louisville, Ky, education, China, 25; St Paul's ch, Pawtucket, R I, 50; Rockville and Dry Brook, Missionary station, 2 98; through Rev W Y Rooker, Charleston, S C, amount of contributions, Diocese South Carolina, 225; St John's ch, Providence, R I, children of Robt H Ives, Esq, for support of a child in China, 25; Easter collection, St James ch, Arlington, Va, 5; female S S, Christ ch, Georgetown, D C, education of John Francis Haff, Africa, 20; Female Missionary Society of do, for Africa, 10; do, do, for ch at Houston, 5; a member of do, for do, 5; weekly offering, St John's parish, Hagerstown, Md, 20; Female Missionary Society, Trinity ch, Washington, towards education of 4 girls, China, 75; Trinity ch, Portsmouth, Va, 1 25; St Helena parish, Beaufort, S C, part of annual contribution, for education, China, 400; Rev Dr Robertson, St Anna's ch, Fishkill Landing, N Y, 3d annual payment for Constantinople, 25; Ch of the Ascension, N Y, through Mrs Dr Bedell, Mrs S, for school buildings, China, 50; a lady of Middle Haddam, Ct, for education of a child under Mrs Hening, Africa, 20; through Rev K J Stewart, Miss M Gilpin, Del, 1; Rev Samuel Hazlehurst, 17 58; St Peter's ch, Charleston, S C, bal. of annual contribution, for sup. of Bp Boone, China, 398 10; family mite box, 1 50. Total, $2803 93.

J. SMYTH ROGERS, Treasurer,
69 Wall street.

May 26, 1846.

CHURCH OF THE NATIVITY.—The undersigned acknowledges the receipt of the following donations, towards the erection of a Church and Rectory, on Avenue C. and Sixth street, in the vicinity of the Dry Dock—sittings to be perpetually free—services to be supported by weekly offerings:—

From C C Berry, $5; from a lady, per rector, 15; from C, per P M Swaine, 3; from ——, per circular, 3; from an Episcopalian, per circular, 5; from E W Laight, per circular, 5; from a friend, per Miss White, 25 cts.

JAMES DE VOE, Treasurer.

Donations left at No. 20 John street, or at the residence of the Treasurer, 325 Sixth street, near Avenue C., towards the above object, will be thankfully received.

The following sums have been received since the last acknowledgment in aid of Christ Church, Chester:—

From D Appleton & Co, $10; Mrs Jacob Shatzel 5; cash, 2; cash, 1; R D W, 3; Wm Barnes, 3; R V W Thorn, 7; cash, 5; cash, 1; cash, 2; D A Cushman & Co, 5; M Livingston, 5; P N Hoffman, 5; Eli White, 5; John H Swift, 5; L M Hoffman, 5, cash, 5; Mrs Jones, 5; A Norrie, 5; F P, cash, 5; J Fell, 2; cash, 5; Wm Berrian, 5; a friend, 10; cash, 3; cash, 2; C J C, 3; cash, 3; from several individuals in small sums, 40.

W. W. HICKOX.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

Offerings of All Saints' ch, Rev B I Haight, $17 81; Ch of Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's ch, Fort Edward, Rev J A Spooner, 8; Mrs Lukens, donation, 1; Grace ch, Cherry Valley, Rev J Ransom, 6. Total amount, $32 81.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 26, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer thankfully acknowledges the receipt of the following sums:

From St John's ch, Knoxville, Tenn, Rev Charles Tomes, 5; offerings of All Saints' ch, Rev B I Haight, 17 81; Rev Samuel R Johnson, Indiana, donation, 10: a member of St Paul's ch, Stockbridge, Mass, 1; Henry I Seaman, by the hands of Floyd Smith, 1. Total amount, $34 31.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 26, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 5th inst., the following contributions, viz:

From Christ ch, Duanesburgh, Rev K Metcalf, $10; V W, "for Diocesan Missions," 5; Trinity ch, New York, Rev Dr Berrian, collection made at the offertory on Consecration, 313 19; Christ ch, Manhasset, Rev J P F Clarke, 2 14. Total amount, $330 33.

C. N. S. ROWLAND, Treasurer,
55 Water street.

May 26, 1846.

Advertisements.

MISCELLANEOUS.

THE CHURCHMAN'S PRINTING OFFICE.
11 SPRUCE STREET.

ALL styles of Book, Pamphlet, and Job printing executed with neatness and despatch. Orders may be left at the Church Publishing and Bookselling Establishment, No. 25 John st., or at the office, No. 11 Spruce st.

HENRY M. ONDERDONK & Co.

ANCIENT AND MODERN BOOKS.

THE subscriber has opened an extensive establishment in the basement of No. 62 John-st. for the sale of valuable books in every department of human knowledge, art and thought. He has accumulated a considerable collection of works, many of which are curious and rare, and all more or less of great value. He intends to sell exclusively for cash, and to have no rival whatever in the smallness of his profits and the lowness of his prices. His stock will be constantly augmented by the purchase of private libraries, or of smaller collections of books. He will buy every work, ancient or modern, to which value is attached by any sect or party, in every department of literature, science and art, and in all languages. He hopes therefore to make his establishment an agreeable resort for the bibilomaniac, the antiquarian, the divine, the lawyer, the artist and men of letters and science generally; each of whom will meet with choice works in his own particular walk at the lowest possible price. He therefore invites all literary persons to pay him a visit and judge for themselves.

He has likewise a large quantity of foreign and native music for the piano forte and other instruments, for which he will thank any one who may want it to give him one-half the lowest price charged by the very cheapest seller in the city. It will be sold in any quantity.

may 30—4t$.

JOHN DOYLE,
Bookseller, 62 John-st., N. Y.

BOOKS.

CHURCH PUBLISHING AND BOOKSELLING ESTABLISHMENT.

Bishop Horne's Complete Works, No. 12, Price 25c.
" " " " Vol. I., Price $2 50.
" Commentary on the Psalms, $2 00.
Parish Library, 12 vols., $6 50.
Paget's Sermons, bound, 50 cts.

In consequence of the demand for the MANUAL OF DEVOTIONS FOR THE YOUNG, and to give it a still more extensive circulation, we have reduced the price, in paper covers to $2 00 per doz.

Form of Self-Examination, per doz., 56 cts.

Now ready,

DR. PUSEY'S SERMON.—The entire absolution of the Penitent; his first sermon preached before the University after the limitation of his suspension. Price 18 3-4 cts.

Orders out of the city from clergymen and others, [illegible] cash, will be punctually attended to. All [illegible] to us, on other than business matters, [illegible] paid.

H. M. Onderdonk & Co.,
25 John-street.

[illegible] the late REV. JOHN W. CURTIS, M. A.; just [illegible] for sale by Stanford & Swords, 139 [illegible] H. M. Onderdonk, 25 John-street, and T. J. [illegible]dway.

may 30—4t$.

[illegible] Published, price 9s.

[illegible] OF the MISSIONS of the [illegible] ENGLAND in the NORTH AMERI[illegible] previous to the Independence of the [illegible] from the MS. Documents of the [illegible] Propagation of the Gospel in Foreign [illegible]

[illegible] HAWKINS, B. D.
[illegible] College, Prebendary of St. Paul's, and [illegible] Society for the Propagation of the Gos[illegible]
[illegible] Fellowes, London, and [illegible] Wiley & Putnam, New York.

Poetry.

For the Churchman.

The following stanzas were written as a response to those which appeared in the Churchman of April 18th, commencing, "Forget not the Dead, who have loved who have left us," &c.

OUR DEPARTED FRIENDS.

We do not forget them, the friends whom, with sorrow,
We yielded to death, and resigned to the tomb;
And wept when we thought that on no coming morrow
Their voices would cheer us or lighten our gloom.

Tho' time may have softened the grief of our parting,
And others we love their forsaken place fill,
Tho' troubles and cares in our path may be starting,
Or joy smile around us, we think of them still.

How can we forget them?—their memory, ever,
Is bound to our hearts, like the link of a chain,
And death is all powerless that strong bond to sever,
While oft in our dreams they're with us again.

With thoughts of the sports that our childhood delighted,
Of scenes and pursuits of a more mature year,
Of the hopes budding brightly, forevermore blighted,
Their forms, in their beauty returning, appear.

We may not forget them,—Oh! reason must perish,
Or memory far from her fountain have fled,
Ere their names and their good deeds we love not to cherish,
Before we can cease to remember the dead!

May 5, 1846. L. A.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXIX.

The recurrence of the Pentecostal Ember-Days brings the subject of the Christian ministry again before us as especially proper for serious reflection. The appointed mode of admission to it, is the topic proposed for present consideration.

The Christian ministry is a divine institution. It necessarily supposes a commission from God. Its functions are transactions in His name and stead. None, therefore, can lawfully undertake the office unless appointed by Him. Nor can any one expect to be received and accredited by the Church as a Christian minister, unless he can furnish evidence of his appointment; else it would be ever doubtful whose ministrations can be regarded as having divine sanction and approval, and therefore furnishing reasonable ground for hope of divine acceptance and blessing. A knowledge of human nature, moreover, renders it very obvious that trust, as such evidence, can not be placed in appearances, however satisfactory, of the individual's possessing the true faith and piety of the Gospel. These appearances may be unreal. The world and the Church have often found them so to a most mournful extent, and not only in utter disproof of the infallibility of human judgment, but also in illustration of how deceptive may be even the strongest and most satisfactory appeals to man's judgment when made by fellow man. It is hard to conceive that God would base His claims to man's allegiance in the momentous matter of the ministry of reconciliation, on so uncertain a foundation.

To suppose that personal piety is itself evidence of a right to minister in the word and sacraments, is at direct variance from the Scripture doctrine of the ministry being a commission held by some Christians, as a class separate and distinct from others, however pious and faithful the latter. And as such merely personal qualifications are themselves no evidence of the possession of the ministerial commission; so neither are they, however apparently sincere and true, a ground on which the Church is to build confidence in a claim to having received a special supernatural call; first, for the obvious reason above noticed, that such appearance may be deceptive, and the individual be all the while an arrant hypocrite; and secondly, because, however virtuous and good he may be, and however sincere in the conviction that God has specially selected him, commissioned him, and made it his solemn and imperative duty, to preach the Gospel, he may himself be deluded. The world and the Church have, in every age, abounded with cases of such delusion.

Nor can any degree of apparent success and usefulness of ministration be admitted as proof of authority. This often exists in the case of very unsound and even wicked systems, and of systems directly at war with each other.

No man, of course, will doubt that if it please God so to do, He may give to any one, at any time, a commission to the ministry as direct, supernatural, and miraculous, as that which He gave to Saul of Tarsus. It is not to be doubted, however, that He would, at the same time, invest him, as He did Saul, and as it appears from Holy Scripture He was wont to invest all whom, in all ages of the Church, He was pleased to select for receiving important trusts directly from Himself—with power to exercise those supernatural and miraculous gifts, which prove the validity of a claim to having been sent by Him.

In the want of such evidence of an *immediate* commission, the Church must require, in order that her members may be guarded against misplaced confidence, that a commission be shown by those who would exercise the ministry, as having been conferred upon them *mediately*, that is, through the medium of an appointed mode of handing down the commission from one who received it directly from the divine Source, with power to transmit it. And this alternative opens a subject of great interest and spiritual moment to the conscientious Christian.

When our Saviour promised His presence with the apostles "alway, even unto the end of the world,"* there was evidently implied a declaration that the ministry which had been conferred upon them was to continue to that remote period. As, however, there is no evidence of His designing to accomplish this by Himself interposing, in all ages, to give men a direct and immediate commission, we necessarily infer that He then established, as the means of continuing the ministry, a channel through which is to flow, to the end of time, the commission originally imparted by Him in person; that is, that He gave authority to those thus appointed, to convey the commission to others, with like authority; that they might do the same again to others; and thus the ministerial commission be handed down in regular succession; until that consummation of all things which only is to terminate the Church of Christ on earth. A commission imparted in this line, therefore, it is evident, is the only one which, in the absence of miraculous attestation, is deserving of credit as the divine commission, and as qualifying for lawful exercise of the ministerial functions.

The questions, therefore, are of vital importance—Whom did Christ authorize to impart the ministerial commission, with power to transmit it to others? To whom did they impart it? Through whom has it come down to us? In whom is it now vested? True answers to these questions, if they can be found, furnish our only test whereby to determine who are, and who are not, Christ's ministers.

When our Saviour first invested His apostles with ministerial authority,† there was not a word used by Him which can be understood as conferring any power to appoint others. The same may be said of their second commission, when, in addition to authority, previously given, to preach and to baptize, they were endowed with power to pronounce a formal and effectual remission of sins.* Nor is there any thing like a power of transmitting their office involved in the commission given to that other grade of ministers, the Seventy.†

In St. Matthew xxviii. 20, we find the only language implying a power to communicate the sacred office to others—"Lo I am with you alway, even unto the end of the world." As this could not have been meant of the apostles themselves, it necessarily follows that our Lord, as a Prophet foretold, and as God over all determined, that the apostles—though all in a short, and some in a very short time, to be gathered unto their fathers—should still have an official existence in the persons of duly appointed successors and representatives, as long as the world should last. And this necessarily implies, unless God should be pleased to interpose in an extraordinary and miraculous manner, an established line of transmission of office—a divinely ordained apostolical succession.

As this was said to the apostles only, and not to the Seventy, the latter cannot be considered as having been included in the grant of power and authority to transmit the ministerial functions. Such power and authority, therefore, do not, by Christ's ordinance, belong to the ministry as such. But does it appear by the example or precepts of the apostles that they understood otherwise, and so acted and so taught as to warrant a different conclusion, and justify the Church in admitting the right of her pastors generally to ordain?

The first appointment to the ministry after our Lord's ascension, was in the case of St. Matthias, as recorded in Acts i. This was prior to that enduing with power from on high, on the memorable day of Pentecost, for which the apostles appear to have waited before entering on any part of their official functions. The case had doubtless been one of special instruction by their Lord when, after His resurrection, He conversed with them of things pertaining to His Church. It was clearly attended with an immediate manifestation of the divine will. The numbering of St. Matthias with the eleven apostles was done in extraordinary manner.

After the pentecostal effusion of the Holy Ghost, and the consequent going forth of the Apostles on their heavenly mission, the first designation to the ministry of which we read is recorded in Acts vi. "The whole multitude of the disciples," by the direction of the Apostles, elected seven persons, on whom the latter, "when they prayed, laid their hands." That these persons were thus set apart to the ministry, appears, as well from the solemnities used at their appointment, as from the fact of their having discharged the ministerial offices of preaching and baptizing.‡

Mention is also made of the Apostles' having "ordained *elders*."§

Of these elders, as an order of ministers, frequent notice is taken in the New Testament, both under that name, and that of Bishops. We find also, in the Apostolical epistles, notice of *deacons* as distinct from elders or bishops. It is believed that there is no dissent from the catholic opinion that these held the same office as that to which the Seven were raised whose ordination is recorded in Acts vi.

Was the power of conferring their office on others vested in these bishops or elders, and deacons, or either of them? This power, it appears from the original exclusion of the Seventy, is not essential to the ministerial commission. The bishops or elders, and deacons, therefore, did not possess it as a matter of course. Did they by special appointment?

It will not be denied that this power is the most important one left to the Church, involving the most serious responsibility, and fraught with the most momentous consequences. We naturally, therefore, look to the divine word for special notice of it, directions for its due exercise, and cautions against its careless application and its abuse. In Acts xx. 28—35, 1 Timothy iii, Titus i. 5—9, and 1 St. Peter v. 1, 2, 3, we find notices of the proper character, duties, and obligations, of bishops or elders, and deacons; but neither there nor elsewhere is there any intimation of their possessing the ordaining power.

It may be thought that there is an exception to this last remark in 1 Timothy iv. 14, where St. Paul speaks of Timothy's authority having been "given with the laying on of the hands of the *presbytery*." But besides that the term presbytery may very properly mean an assemblage of apostles, or others in the apostolic office, St. Paul, in his second epistle, speaks of the same authority as having been conferred on Timothy "by the putting on of" *his* "hands"‖ Whosoever then "the presbytery" might have been, "*with*," that is, at the time of, or in connection with, "the laying on of" whose "hands," Timothy's ministry was given, it was imparted "*by* the putting on of" *St. Paul's* hands, as the effectual means.**

There is nothing then in the nature of the office of the bishops or elders, and deacons, to warrant the idea of their having been vested with the right to ordain. There is in the New Testament no recognition of the right as theirs.

At Ephesus, however, where there was a body of elders,†† lived also Timothy.‡‡ To *him* St. Paul gave particular directions for the choice of fit persons to serve as bishops, that is elders, —the names being then promiscuously used,§§ —and deacons;‖‖ and exhorts him to "lay hands suddenly on no man,"*** but "commit the things that" he had "heard to faithful men, who shall be able to teach others also."††† To another individual, Titus, St. Paul wrote thus: "For this cause left I thee in Crete, that *thou* shouldest ordain elders in every city;" and gave him too directions for the choice of fit persons for holy orders.‡‡‡

It is obvious from what has been said, that Timothy and Titus, in their administering of ordination, could show divine right, because they could show apostolic appointment. There is no ground to believe, and therefore we should not believe, that the elders or deacons could show the same. On the contrary, there is a degree of suspicion cast on the divine wisdom and goodness in the care and government of the Church, by supposing that they possessed the right, and yet had no directions given them for its due exercise. There is a degree of absurdity in supposing them to have had the right, when the recognition of it in the cases of Timothy and Titus is so obviously *exclusive* in their respective places of residence. Let us suppose that in a community in which the doctrine prevails that all ministers are upon a par, and have, *ex officio*, the power of ordination, and in which there is a number of resident officiating ministers, some tribunal, or individual, having a right to counsel them, should single out one, and direct to him, in exclusive terms, advice proper for them all, and recognize in his case only, a right common to them all. Let us suppose further that the right of ordination exists in no one individual, but must be exercised by a presbytery, or assemblage of pastors; and yet a single minister is addressed by an authority admitting this principle and bound to it by divine appointment, as possessing this right fully in himself. Just as probable as these suppositions, is the theory that either the elders or deacons, in the Apostles' time possessed the power of ordination.

While our Saviour remained on earth, He empowered neither the Apostles nor the Seventy to ordain. When about to leave the earth, He commissioned for this purpose the Apostles and not the Seventy. The Apostles gave the same commission to Timothy, Titus, and others, and not to the bishops or elders, and deacons. There is here a clear intimation of the divine will that the first of three ministerial grades, and that alone, should possess the power of conferring orders. Had either of the others, in our Saviour's day, in the Apostles' days, or in the days of Timothy, Titus, and others similarly commissioned, assumed this power, it would obviously have been contrary to the will of Christ, and could not have been regarded as conferring ministerial authority.

To such conclusions, the inspired record leads us. That is a record of a system fully established, and in full operation, under the authority of Christ, before the record was made—of a Church to which the written word was given—not a Church whose faith and organization were drawn from that word. That the above are fair conclusions from what that word contains or reference to the previously existing Church, is further evident from the full and clear testimony coming to us from other sources, that such were the only principles known and acted upon, when the Church was under the government of men chosen by the Apostles, and men ordained by those who received instruction from the Apostles' own lips, or from men who had enjoyed this high and holy privilege; and that these principles were then generally held and acted on in the Church, not merely as the best, the most reasonable, and the most expedient, but as *of God*, inseparable from the evangelical system in its integrity, and binding on the consciences of Christians.*

The serious inquirer for gospel truth should ask himself if there is any evidence that this order of things, thus clearly traceable to divine appointment, was ever changed by the same authority; whether a man who has not received Christ's commission to ordain, can admit another into the Christian ministry; and whether a system of ordinations originating in such departure from the rule of God's House, can ever be made right by lapse of time, or extent of prevalence?

B. T. O.

---

* St. Matthew xxviii. 20.

† St. Matthew x. St. Mark iii. 14, &c. St. Luke ix. 1—6.

* St. John xx. 22, 23.

† St. Luke x. 1—20.

‡ Acts viii. 5, 12, 13, 38.

§ Acts xiv. 23.

‖ 2 Timothy i. 6.

** Calvin, the father of the Presbyterian system, does not take the prevalent Presbyterian view of this matter. He regards the word presbytery, in 1 Timothy iv. 14, as referring, not to Timothy's ordainers, but to his *office*. He would read the verse thus: "Neglect not the gift of presbytery,"—that is of ministerial office—"which is in thee, which was given thee by prophecy, with the laying on of hands."—*Poli Synopsis, In loco.*

†† Acts xx. 17.

‡‡ 1 Timothy i. 3.

§§ Titus i. 5, 6, 7.

‖‖ 1 Timothy iii.

*** 1 Timothy v. 22.

††† 2 Timothy ii. 2.

‡‡‡ Titus i. 5—9.

* See all this, as well as the fact that the ministry, thus organized, and thus transmitted, has been regularly handed down to our day, fully proved in the volumes entitled "Works on Episcopacy."

For the Churchman.

"THE VOICE OF THE CHURCH"

Is that, Mr. Editor, which we all profess gladly and submissively to hear, and would appear anxious to follow. A great deal, too, has of late been said about taking it in its natural literal sense, without casting about hither and thither for glosses and interpretations to make out what it possibly might mean, in order to conform to a favorite system or theory. I have been looking into the sayings of the Church on two or three points of present peculiar interest, that I might have before me a fair test, by which to discover who are true to her voice, and who try to evade it. If you will allow me a little space in your columns, which all who truly understand that voice must own to be in accordance with it, I will give a few specimens. All the members of the Church are concerned to know who among her guides are most trustworthy.

The Sacraments.

"Sacraments ordained of Chist be *not only badges or tokens* of Christian men's *profession*, but rather they be, in such as worthily receive the same, certain SURE WITNESSES and EFFECUAL SIGNS of grace, and God's good will towards us, BY THE WHICH He doth work invisibly in us, and doth not only QUICKEN, but also STRENGTHEN AND CONFIRM our Faith in Him."—*Article XXV.*

"How many Sacraments hath Christ ordained in His Church? Two only as generally NECESSARY TO SALVATION."—*Catechism.*

"What meanest thou by this word *Sacrament*? I mean an outward and visible sign of an INWARD AND SPIRITUAL GRACE given unto us; ordained by Christ Himself as a MEANS WHEREBY we receive the same, and a PLEDGE TO ASSURE us thereof." *Ibid.*

Baptism.

"Baptism is a sign of profession and mark of difference, whereby CHRISTIAN MEN are discerned from OTHERS THAT BE NOT CHRISTENED. It is also a sign of REGENERATION OR NEW BIRTH, WHEREBY, AS BY AN INSTRUMENT, they that receive Baptism rightly are GRAFTED INTO THE CHURCH; the promises of the forgiveness of sin, and of our adoption to be the sons of God BY THE HOLY GHOST, are visibly SIGNED AND SEALED." *Article XXVII.*

"Baptism; WHEREIN I WAS MADE a member of Christ, the child of God, and an inheritor of the kingdom of heaven!"—*Catechism.*

"What is the inward and spiritual grace in Baptism? A DEATH UNTO SIN and a NEW BIRTH unto righteousness; for being by nature born in sin, and the children of wrath, we are HEREBY made the CHILDREN OF GRACE."—*Ibid.*

"We call upon Thee for this infant, that he, COMING TO THY HOLY BAPTISM, may RECEIVE REMISSION OF SIN BY SPIRITUAL REGENERATION." *Baptism of Infants.*

"Give Thy Holy Spirit to this infant, that he MAY BE born again and be made an heir of everlasting salvation."—*Ibid, before baptism.*

"We yield Thee hearty thanks, most merciful Father, that it HATH PLEASED Thee to REGENERATE this infant WITH THY HOLY SPIRIT, to receive him for THINE OWN CHILD BY ADOPTION, and to incorporate him into Thy Holy Church." *Ibid, after baptism.*

"Sanctify this water to the MYSTICAL washing away of sin."—*Ibid.*

"Seeing now, dearly beloved brethren, that this child IS REGENERATE, and grafted into the body of Christ's Church."—*Ibid.*

"Give Thy Holy Spirit to these persons, that they MAY BE born again."—*Baptism of Adults, before baptism.*

"Give Thy Holy Spirit to these persons, that BEING NOW born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue Thy servants, and attain Thy promises."—*Ibid, after baptism.*

"Seeing now, dearly beloved brethren, that these persons ARE REGENERATE, and grafted into the body of Christ's Church."—*Ibid.*

"Almighty and Everlasting God, who HAST VOUCHSAFED TO REGENERATE these Thy servants by WATER AND THE HOLY GHOST, and HAST GIVEN unto them FORGIVENESS OF ALL THEIR SINS."—*Confirmation.*

The Lord's Supper.

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a SACRAMENT OF OUR REDEMPTION BY CHRIST'S DEATH. Insomuch, that to such as rightly, worthily, and with faith receive the same, the BREAD which we break is a partaking of the BODY OF CHRIST; and likewise the CUP OF BLESSING is a partaking of the BLOOD OF CHRIST".—*Article XXVIII.*

"What is the inward part or thing signified in the Lord's Supper? The BODY AND BLOOD OF CHRIST, which are spiritually taken and received by the faithful in the Lord's Supper."—*Catechism.*

"Consider how great is your ingratitude to God, when ye separate from your brethren, who come to feed on the banquet of that MOST HEAVENLY FOOD."—*Communion Service.*

"So shall ye be meet partakers of those HOLY MYSTERIES."—*Ibid.*

"He hath instituted and ordained HOLY MYSTERIES AS PLEDGES OF HIS LOVE, and for a continual remembrance of His death."—*Ibid.*

"We do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial Thy Son hath commanded us to make."—*Ibid.*

"Vouchsafe to bless and sanctify with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine, that we, receiving THEM according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of HIS MOST BLESSED BODY AND BLOOD."—*Ibid.*

"We earnestly desire Thy fatherly goodness mercifully to accept this our SACRIFICE OF PRAISE AND THANKSGIVING."—*Ibid.*

"Humbly beseeching Thee that we, and all others who shall be partakers of THIS HOLY COMMUNION, may worthily receive THE MOST PRECIOUS BODY AND BLOOD OF THY SON JESUS CHRIST."—*Ibid.*

"Almighty and Everliving God, we most heartily thank Thee for that Thou dost vouchsafe to feed us who have duly received these HOLY MYSTERIES with the spiritual food of the most precious BODY AND BLOOD of Thy Son our Saviour Jesus Christ."—*Ibid.*

"Thou hast honored Thy servant by appointing him to stand in Thy House, and serve at THY HOLY ALTAR."—*Office of Institution.**

Absolution.

"THE Declaration of ABSOLUTION OR REMISSION OF SINS, to be made by the PRIEST alone, standing; the people still KNEELING."—*Morning and Evening Prayer.*

"Almighty God hath given POWER and commandment to His Ministers to declare and PRONOUNCE to His people, being penitent, THE ABSOLUTION AND REMISSION OF THEIR SINS."—*Ibid.*

"Whose sins THOU DOST FORGIVE, they ARE FORGIVEN; end whose sins THOU DOST RETAIN, they ARE RETAINED."—*Ordering of Priests.*

Commission to the Christian Ministry.

Instances are constantly occurring, of persons who have been ministers of other denominations, but who have not received *Episcopal* ordination, coming over to the Church, and desiring to be admitted to its pastoral office. "The Voice of the Church" to them in admitting them to that office is:—

"Take thou authority to execute the office of a Deacon in THE CHURCH OF GOD."—*Ordering of Deacons.*

"Receive the Holy Ghost for the office and work of a Priest in THE CHURCH OF GOD, NOW committed unto thee by the imposition of our hands."—*Ordering of Priests.*

VOX ECCLESIÆ.

---

* On the subject of the partaking of "the consecrated bread and wine" in the Eucharist being the communion of the Body and Blood of Christ, the Voice of the Church is in clear harmony with that of Scripture. It takes and leaves the great mystery as it is set forth in God's word. There has been much intermeddling, however, of other voices, conforming neither to Scripture nor the Church, with which human ignorance, pride, and presumption, have ventured to handle this high and holy subject. Dogmatizing with explanations and developments on the one hand, and with frittering concessions to the foolishness of human wisdom on the other, men have wandered from the leadings of the Spirit of God, cast off the allegiance and subjection of the Gospel, and made instead a way for their own invention. True Christian safety is in the above teaching of the Church. On one point connected with the subject, there is in her teaching an apparent inconsistency which requires somewhat of comment upon her words. It is the point embraced in the twenty-ninth article, entitled, "Of the wicked which eat not the body of Christ in the use of the Lord's Supper." The denial here made is somewhat differently expressed in the body of the article; thus: "in no wise are they" (the wicked) "*partakers of Christ.*" It is previously granted that "they do carnally and visibly press with their teeth *the Sacrament of the Body and Blood of Christ*;" and afterwards, that they "do eat and drink *the sign or sacrament of so great a thing.*" Although, therefore, the wicked are in no wise partakers of Christ, yet they do, in the use of the Lord's Supper, eat and drink the sign or sacrament of the Body and Blood of Christ. But the scriptural truth in the case, as well as the Church's Catholic and righteous protest against transubstantiation, teaches us that the consecrated elements are the Body and Blood of Christ, only so far as they are "the sign or sacrament of so great a thing." This sign or sacrament, the Church says, the wicked do eat and drink. Therefore they do eat and drink the Body and Blood of Christ, in the only Gospel and Catholic sense in which bread and wine are that Body and Blood. The apparent inconsistency of this with the title of the article, is removed by bearing in mind the distinction, often and clearly enforced by the Church, between the mere visible and carnal eating and drinking the Body and Blood of Christ, and that *partaking of Christ* which consists in so eating and drinking "*by faith with thanksgiving*," that is, in true gospel preparation of heart, as that it becomes a means whereby we *partake of Christ*, of the sanctification of His Spirit, of true union with Him, and of all the great and precious benefits of His atonement. It must be in *this* sense that the title of the Article declares that the wicked eat *not* the Body of Christ; and in *another* sense that the article itself declares that they *do* eat His body. Such is the Voice of the Church. It faithfully blends with it, however, the solemn warning, that this the wicked's eating is "*to their condemnation.*" This is precisely in accordance with St. Paul's teaching, when he says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*;" that is, not discriminating or making a difference between common bread and that which is Christ's body; treating lightly, wickedly, and blasphemously, elements which have been blessed and elevated to so heavenly and spiritual a character and use. The expression would hardly have been used by the apostle, if what is thus eaten *has not in it*, so that it can be *discerned*, the Lord's Body; in other words if its being the Lord's Body is a property dependent upon the faith and piety of the receiver, and not existing, if the recipient be wanting in faith and piety. The Voice of the Church is further heard in this matter, when she prays "that we and all others who shall be partakers of this Holy Communion may *worthily* receive the most precious Body and Blood of Thy Son Jesus Christ." If the elements become the most precious Body and Blood of Christ only in consequence of the true and living faith, that is the worthiness of the recipient, they are *not* the Body and Blood of Christ to any others. Of course, therefore, this precious Body and Blood cannot be unworthily partaken of. But the Church, in the above petition, clearly supposes that there *may be* an unworthy partaking of them. Therefore here, as always, the Church is truly evangelical, according with the doctrine of the Gospel that the consecrated bread and wine, are the Body and Blood of Christ, even to those—tremendous their guilt, and awful their danger!—who do not, by faith, discern, that is duly estimate, this their character, but unworthily receive them. It is painful to be obliged to think, write, or speak controversially on so sublime, holy, and mysterious a subject. The disputers of this world, however, compel to it.

For the Churchman.

"THE BIBLE WITHOUT NOTE OR COMMENT."

Dear Mr. Editor.—So much is said of late in certain quarters in favor of circulating the Holy Scriptures without note or comment, and constituting every man his own interpreter, that I think it not amiss to send you the following extract. It is by the learned and distinguished Dr. Waterland, and occurs as a note to the preface to a work which he edited.

Speaking of a class of enthusiastic and self-deceived persons, he remarks:—

"They will not, perhaps, directly say that their *private spirit* is of authority *superior* to that of *Scripture*: but they often make it so in effect, more ways than one: 1. By making the Scripture submit to be *judged of* by the private spirit, and not the private spirit by the Scripture: 2. By making the guidance of the private spirit to *supersede* even the *reading* or the *use* of the Scripture, after a time, when supposed perfect enough not to *need* any longer the *help* of the *written* Word: 3. By setting up a pretence of *infallibility* in a man's private breast, warranting him to substitute his own *interpretations*, in the room of the *Divine Laws*."

Dr. W. argues, that since private interpretation is thus known by its fruits, it is essential that we have some better means of ascertaining the import of the word of God than we can possibly possess while we rely upon our own enthusiasm, ignorance, and conceit.

AMICUS.

Advertisements.

WANTS.

A CLERGYMAN of a neighboring diocese, who has had several years experience in teaching the Classical and English branches, is desirous of some situation of the kind,—either as Principal or assistant in or near the city. He would prefer such an engagement as would give an opportunity for the occasional performance of pulpit duties. For particulars, address "W. G., Box 230, Branch Post Office." May 2—8t$

WANTED,—A liberal price will be paid for the Journal of New York Convention for 1826, by Wm. Ashkettle, Bookbinder, No. 60 William St.

BOARDING.

A PRIVATE FAMILY of the first respectability, desirous of obtaining a few individuals as boarders, would inform those wishing to avail themselves of such an opportunity, that any communication addressed A. M. Z., and left at this office, will be promptly attended to.

may 23d, 4t$

SCHOOLS.

MISSES RAINSFORD'S YOUNG LADIES' BOARDING AND DAY SCHOOL.

WILL remove on the 1st of May from No. 47 Irving Place, to No. 60 Fourth Avenue.

REFERENCES may be made to the Right Rev. the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Higbee, Seabury, Taylor and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes, Price, and Samuel L. Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford and Swords, and Bartlett & Welford, New York. April 9—8t$

ROSSVILLE BOARDING SCHOOL,

STATEN ISLAND.

W. WESTHORP presents his respects to his friends and the public, and begs leave to say that his school is now open for the reception of pupils. All the common branches of a good English education are taught in this school. Board and tuition $25 per quarter. Music $10.

REFERENCES.—R. Mortimer, Esq., No. 4 Wall street, and Mr. W. Ludlam, 124 Beekman st., New York; Rev. D. Moore, Rev. C. D. Jackson, Rector of St. Luke's Church, Rossville, H. S. Seguin, Esq. may 2—8t$

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A. M., Rector.

The summer session will begin on the first Monday in May.

TERMS.—One hundred dollars *per session*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins, &c.* These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above.

march 7—3m.

MRS. ISAAC WILKINS' BOARDING AND DAY SCHOOL, WEST FARMS, WEST CH. CO., N. Y.,

WAS opened on Monday, May 11, 1846. The house is spacious, and is situated in a pleasant and healthy location, at the distance of 10 1-2 miles from the city of New York, and rendered easy of access by the Harlæm Railroad to Morrissiana, from whence stages convey passengers to any part of the village of West Farms four times a day.

The routine of studies will embrace the entire course, from the elementary to the higher and ornamental branches of education.

TERMS—Board and Tuition $125 per annum.

Particulars can be obtained by applying to MRS. WILKINS, who has permission to use the following references: Clement C. Moore, L. L. D.; Prof. Turner, D. D., Gen. Theo. Sem.; Prof. Taylor Lewis, N. Y. University; Rev. Samuel Seabury, D. D., 471 Hudson street, New York City. Rev. Hugh Smith, D. D.; Floyd Smith, Esq., Chelsea. Gouverneur M. Wilkins, Esq.; Mrs. Edward Prime, West Chester. Charles H. Haswell, Engineer in Chief U. S. N., Washington, D. C. may 16—3t

TRINITY SCHOOL, No. 76 VARICK ST.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course, -	12 50
French, Spanish, &c., each - - - - -	5 00
Stationary, - - - - - -	50
Fuel for the season, - - - - - - -	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H Harison D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell

April 18—tf.

MISCELLANEOUS.

PORTABLE COMMUNION SETTS.

THE subscribers have received, by the last English steamer, a number of Portable Communion Setts, of the purest silver, and the most beautiful patterns ever imported, which they offer for sale at a small advance from cost.

STANFORD & SWORDS,
139 Broadway.

The above will form most appropriate and enduring presents to the clergy. march 7—y

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, AND OTHERS.

THE subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. All work done will be warranted. Gentlemen will be waited upon at their residence, by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
may 31—y 140 Fulton street.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
aug 9—y 83 Anthony st., next door to Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing, punctually attended to.

THOMAS HALL, Nos. 80 & 86 Wooster st.,
dec 9—y near Spring.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

ORGANS.

THE subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
sept 7—y Centre street, head of Canal.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Information as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street. nov. 9—y

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized: Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
nov. 15—y 60 William street.

BOOKS.

A FORM of SELF-EXAMINATION, CONFESSION and PRAYER. To be used every evening. Price 6 1-4 cents.

Devotions for the Young. A Manual of Private Devotions for the use of Young Persons. Price 50, 38 and 25 cents.

Paget's Sermons. *Cheap Edition.* Printed on good white paper, and bound in muslin, 50 cents.

Also,

Bishop Horne's Works, No. 11. Price 25 cents.

☞ About 4 Nos. more will complete Bishop Horne's Works.

HENRY M. ONDERDONK & CO.,
may 16 25 John street.

NEW AND CHEAP EDITIONS OF THEOLOGICAL WORKS.

South's Sermons, 4 vols. 8vo. ½ cloth, $4,00.
Cruden's Concordance, complete, with life, 8vo. $2
Taylor's Holy Living and Dying, 12mo. 50c.
Palmer's Ecclesiastical History, 12mo. ½ cloth, 50c.
Hobart's Work on Episcopacy, 12mo. ½ cloth, 50c.
Jerry Taylor's whole Works, 3 vols. royal 8vo. $16.
Hammon on New Testament, 4 vols. $10.
Wilson on Colossians, 2d edition—$1,75.
Chillingworth Works, 8vo., cloth—$2,50.
Eusebius, 8vo., cloth, $1,75.
Horne's Introduction, 2 vols., ½ cloth, $3,50.
Bingham Antiquities, 2 vols., Royal 8vo. $8.
Bridge on 119th Psalm.

my 16 STANFORD & SWORDS, 139 Broadway.

CHURCHMAN'S LIBRARY.

THE work selected to succeed the English Churchwoman of the 17th Century, in this Publication, is THE DARK AGES, a series of Essays, intended to Illustrate the State of Religion and Literature in the Ninth, Tenth, Eleventh, and Twelfth Centuries. By the Rev. S. R. Maitland, F. R. S. and F. S. A., Librarian to his Grace the Archbishop of Canterbury, and keeper of the MSS. at Lambeth. (Second London Edition.)

JAS. A. SPARKS,
may 23 Churchman's Book Store, 161 Fulton St.

Just Published,

QUESTIONS FOR SELF-EXAMINATION, designed primarily for the use of young persons, to which are added Prayers and other Devotional Exercises.

A Manual of Church Principles, derived from the principal facts and text of Holy Scripture, relating to the constitution, functions, and powers of the Christian Church, with an account of the Apostolical Succession of the Bishops of the Protestant Episcopal Church, and their right of jurisdiction in the United States. By W. D. Wilson, A. M., a Presbyter of Western New York.

The Church of England Vindicated against Romanism, and Ultra-Protestantism, in Sermons, preached and published on various occasions. By Walter Farquar Hook, D. D., Vicar of Leeds, (from the last London edition.)

Just received and for sale by JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

☞ *at reduced prices.* ☜

Union Primer, - - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers, -	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ, - - -	"	4 00
Beaven's Help to Catechizing, -	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism, - - - -	"	1 00
First Truths, - - - -	"	2 00
Duty to God, - - - -	"	50
Church Primer, - - - -	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers, - -	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds, - - -	"	2 00
Questions on the Book of Common Prayer, - - - -	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book, - - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible, - - - -	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse, - - -	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 81 vols., 18 mo., reduced price to poor schools, $10.

The Library to this date, in 160 vols., of various prices. Total, $23,34 nett.

The Children's Magazine, bound in 34 vols., of 144 pages each. Price for the set, $6,80 nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

The Shadow of the Cross. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

The Distant Hills. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cents.

Sacred Allegories. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

The History of our Blessed Lord. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

The Castle on the Rock. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

Fidelis, the Soldier of the Prince of Peace. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

The Dark River, - - - half morocco, 30 cents
The Fall of Crœsus, - - - 31 "
The Cripple of the Railroad, - - - 15 "

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusetts.
Boston—Charles Stimpson
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratis)
Poughkeepsie—E C Arnold
Hudson—Milo B Root
Newburgh—William Purdy
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller

Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone, Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
North Carolina.
Wilmington—A A Brown, Esq
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, bookseller
Mississippi.
Natchez—Breevoort Butler
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iucho
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Po Office
Chicago—John H Kenzie, Esq
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller

THE CHURCHMAN'S PRINTING OFFICE, 11 SPRUCE ST.